248
Sh5t

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE.

THE UNIVERSITY
OF ILLINOIS
LIBRARY

From the collection of
Julius Doerner, Chicago
Purchased, 1918.

248
Sh5t

Digitized by the Internet Archive
in 2016 with funding from
University of Illinois Urbana-Champaign

https://archive.org/details/truechristiansfa00shew

12-6'
12/16/02 e/h

35 f

INTENDED TO BE PUBLISHED IN A FEW DAYS,

A CHEAP EDITION OF

"BIOGRAPHICAL SKETCHES AND ANECDOTES OF MEMBERS OF THE SOCIETY OF FRIENDS,"

Printed for William Irwin, on good paper, from the same Stereotype Plates as the 6/- Edition, recently sold by him, bound in neat cloth lettered, at the following

PRICES :—

Single Copies	...	...	...	2/6 or 3/- post free.
12 ,,	...	...	...	2/4 per copy.
20 ,,	...	...	...	2/3 ,,
50 ,,	...	...	...	2/- ,,
100 ,,	...	...	...	1/10 ,,

WILLIAM IRWIN

Respectfully informs Friends that through the liberality of the Board of Management of the Philadelphia Friends' Tract Association, he is enabled to issue a complete and handsome Edition of the above-named valuable Work at prices which afford the opportunity for its extensive circulation within and without the pale of the Society.

So remarkable a collection of instances of Divine guidance, and dedication to the cause of Truth, as set forth in these "Biographical Sketches and Anecdotes," cannot fail to be a powerful witness on behalf of the Christian Profession of the Society of Friends—tending not only to the confirmation of its Members therein, but calculated to convince some of other religious bodies that we follow no "cunningly-devised fables."

Attention is requested to the following copious Index :—

INDEX TO

BIOGRAPHICAL SKETCHES AND ANECDOTES

OF

MEMBERS OF THE RELIGIOUS SOCIETY OF FRIENDS.

AMERICAN Revolution, Predictions of William Hunt and others in reference to the, 42.
Brief allusion to troubles during the, 188.
Labours of Jacob Lindley against war during the, 307.
Observations on the feelings of Friends during the, 329.
Relief afforded by Friends to the destitute in New England during the, 399.
Andrews, Edward, Illustration by, of the importance of attending to impressions of duty, 134.
Brief account of, 134.
Andrews Peter, Notice of, 351.
Atkinson Samuel, Short discourses by, in a religious meeting, 121.
Baker Richard, Testimony of, to the importance of attending to small impressions of duty, 120.
Barbadoes, Notice of a religious visit by Samuel Emlen and Daniel Offley to, 142.
Barclay Christiana, Brief Notice of, 35.
Barclay Robert, Incident attending the convincement of, 120.
Barnard Hannah, Notice of, 165.
Bayley Solomon, Anecdote of spiritual sympathy of, with William Williams, 117.
Benezet Anthony, Sketch of the life of, 296.
Bettle Samuel, Divine intimation to, of the death of a daughter, 223.
Bible, Objection made to the, by an infidel, 317.
Blakey William, Meek endurance of robbery by, and its effects, 333.
Bownas Samuel, Counsel given by, after a religious meeting. to the younger and older members, 96.
Brown Moses, Sketch of the life of, 396.
Brown Thomas, First appearance of, in the ministry, 173.
Burrough Edward, Dying expressions of, 36.
Business, Religious duties not to be interfered with by worldly, 374.
Carping Spirit withstood by John Churchman, 75.
Carrington Thomas, Prophetic declarations of, respecting George Withy, 350.
Cash Thomas, Remark of, upon humilty, 119.
Chalkley Thomas, Providential relief of, from starvation at sea, 16.
Christ, Observations on and illustrations of the spiritual appearance of, in the heart, 176, 178, 179, 198, 208.
Church, Observation on efforts to benefit the, 323.
On government in the, 392.
Churchman George, Letter of, to Peter Yarnall, 284.
Churchman John, Sketch of the life of, 67.
Clark Samuel W., Brief notice of, 88.
Coale Elizabeth, Remarks of, to Jacob Lindley, upon religious scruples, 309.
Collins Comfort, Brief Notice of, 27.
Exercise of mind of, on account of David Ferris, 29.
Covetousness, Testimony of Anthony Benezet against, 300.
Creaturely Activity in Monthly Meetings, Observation of William Hunt on, 43.
Davies Richard, A spurious ministry detected and judged by, 269.
Dawes J. and A., Letter of Jacob Lindley to, 319.
Dicks Zachariah, Letter of William Hunt to, 38.
Dillwyn George, Sketch of the life of, 182.
Dillwyn George, Prophetic intimations to, 106, 219, 325.
Apt illustrations and remarks of, 194.
Dillwyn's Reflections, Extracts from, 198, 199, 203, 208, 209, 210, 211.
Discernment, Anecdotes of Samuel Emlen illustrating spiritual, 47, 49, 51, 52, 105.
Dream of D. Ferris in relation to his call to the ministry, 25.
Of Mary England conveying instruction in regard to the ministry, 72.
Of William Savory on the necessity of passing through the fire of the Lord's judgments, 152.
Of a young Carolina girl, related by William Williams, 155.
The danger of spiritual pride made known to a minister through a, 211.
Of Isaac Jackson respecting his settlement in America, 241.
Of a minister about to set out on a religious visit, 363.
Dress, Observations and Anecdotes on plainness of, 57, 161, 205, 206, 207, 345, 346.
Remarkable encouragement given to a young woman in regard to plainness of, 203.
Drinker Henry, Remarks of, on the character of Anthony Benezet, 302.
Letter of Samuel Emlen to, 191.
Dudley Mary, Prayer of, on behalf of a distant brother, made effectual, 364.

Dyer Mary, Joyful declaration of, at the time of her execution, 315.
Ellwood Thomas, Account of the proceedings of, in relation to marriage, 20.
Remarks of, in reference to a plain appearance, 58.
Emlen Samuel, Sketch of the life of, 46.
Remarks of Henry Drinker in reference to, 141.
Short message of, remarkably encouraging to George Dillwyn, 188.
Emlen Samuel, Remarks of, in reference to George Dillwyn, 191.
Encouragement given by, to an unknown auditor, 204.
Remark of, in reference to the ministry of Richard Jordan, 249.
Peter Yarnall effectually reached by the ministry of, 271.
Message of, to Sarah Harrison, 353.
Letter of, to Sarah Harrison, 364.
England Mary, Instructive dream of, 72.
"Eternity," Anecdote of the effect produced upon a gay woman by the word, 133.
Evans Jonathan, Account of the convincement of, 128.
Evans Joshua, Anecdote of a startling comparison made use of in the ministry by, 371.
Ferris David, Sketch of the life of, 9.
Fothergill Samuel, Remarkable Participation of, in the spiritual exercise of his father, 116.
Impressions made by the ministry of, on William Jackson, 244.
Letter of, to Mary Yarnall, 260.
The reported death of Catharine Payton contradicted by, 407.
Remark on the humility and ministry of, 119.
Foulke Elizabeth, Notice of, 351.
Fox George, Anecdote of, concerning the necessity of prompt obedience to apprehended duty, 141.
Narrative of the convincement of a young woman by, 178.
A trooper sent to, for direction, 179.
Free Masonry, Testimony of Moses Brown respecting, 410.
Friends, On fhe privileges and responsibilities of the children of, 90.
Prophetic declaration of Samuel Emlen respecting, 92.
Funeral, Account of a remarkable communication by Arthur Howell at a, 235.
Furniture of houses and simplicity of living, Advice of William Jackson upon. 253, 254.
Gawthrop Thomas, Whistling reproved by, 183.
Gibbons Abraham, Reply of, upon partisan feeling during the American Revolution, 331.
Gill Joseph, Anecdote of obedience by, to intimations of duty, 408.
Harrison Sarah, Sketch of the life of, 344,
Extract from a letter of, 118.
Letter of Samuel Emlen to, 61.
Haste, Reproof of Anthony Benezet to a person habitually in, 298.
Hatton Robert, Letter of, to Peter Yarnall, 276.
Haviland Daniel, Spiritual sympathy of the daughter of, with, 115.
Horne Susanna, Divine intimation to George Dillwyn of the safe arrival of, in England, 219.
Howell Arthur, Sketch of the life of, 227.
Hub-burner, Anecdote of religious impressions made on the mind of a, 308.
Hull Henry, Convincement of, through the instrumentality of Daniel Offley, and comments, 138
Humility, Observations upon, 119, 211.
Humphreys Whitehead, a professed infidel, Account of the death of, 168.
Hunt William, Sketch of the life of, 33.
Incivility reproved by Samuel Emlen, 59.
Indian, Testimony of an, against war, 216, 219.
Indians, Interview of George Dillwyn and other Friends with a deputation of Cherokee, 214.
Visit of Jacob Lindley and other Friends to attend a treaty with, 311.
Individual Example, Observations on the influence of, 139.
Infidel, Dying expressions of a professed, 164, 169.
Testimony of a religious man against the conduct of an, 317.
Infidelity, Testimony of William Savery against, 161.
Jackson Isaac, Notice of, 240.
Jackson William, Sketch of the life of, 240.
Jacobs Isaac, Letter of, to Sarah Harrison, 352.
Jenkins Mehetabel, Anecdote of the effectual ministry of, 170.
Johnson Gervase, Prediction of the preservation of, and his family—its remarkable fulfilment, 408.
Jones Rebecca, Sketch of the life of, 80.
Jordan Richard, Observations on the powerful ministry of, 248, 249.
Remarks of, on ministry, 361.
Kirk Elisha, Remarks of, on the character of Moses Brown, 405.
Anecdote of the ministry of, 405,
Kite Benjamin, Observation of, in reference to young men in meetings for disciplfne, 96.
Kite Thomas, Remark of, on his death-bed, 360.
Labor, Precept and Example of Anthony Benezet in regard to, 297.
Language, Experience of William Lewis in regard to the use of the plain, 55.
Peace felt by George Dillwyn for faithfulness in the use of the plain, 184.
Peter Yarnall required to use the plain, 274.
Lewis Ellis, Short account of, 35.
Lewis William, Convincement of, in regard to the testimony of Friends to the use of the plain language, 54.
Lindley Jacob, Sketch of the life of, 305.
Lukens Joseph, Warning given to, through the ministry of Sarah Harrison, 347.
Marriage, Experience of D. Ferris in relation to, and comments, 18.
Of Thomas Ellwood, Account of the, 20.
Spiritual unity and fellowship of Eli Yarnall and his wife, 335.
Meetings Religious, A member among Friends reproved by his landlord for non-attendance of, 76.
Consolation experienced by a child in, 88.
Meetings Religious, Observations and anecdote upon the indulgence of wandering thoughts in, 110.
Remarks of Ceorge Dillwyn on the attendance of, 195.
Observations on silent exercise in. 280,
A member among Friends rebuked by Judge Hemphill for non-attendance of, 196.
Maintenance of, in Philadelphia, during the prevalence of the yellow fever in, 319, 321.
On the attendance of, in the middle of the week, 374.
Mercy, Remarkable illustration of the Lord's restraining and saving, 200.
Mifflin Warner, Remarks of, to General Washington upon the Revolutionary War, 331.
Ministry, of women, Observations of David Ferris upon the, 13.
The gift of at times, committed to very young persons, 33.
Anecdotes illustrating the necessity of being subject to Divine openings in the, 69, 71.
Remarks upon a lifeless, 112.
Melody of Sentences and beauty of ideas, not Gospel. 170, 171, 172.
The advice of elders to be taken by Friends in the, 197.
A spurious, detected by Richard Davies, 269.
Observations on the nature and authority of Gospel, 407.

Mitchell James and Ann, Letter of William Hunt to, 41.
Molleson Margaret, Holy rejoicing of, on the bed of death, 315.
Nesbitt, Robert, Anecdote respecting inconsistency in dress related by, 58.
Newland George, Short account of, 34.
"No Cross, No Crown," Instrumentality of, in the convincement of, Jonathan Evans, 129.
Obedience to manifested duty, On the danger of refusing, 231.
Offley Daniel, Sketch of the life of, 127.
Parker John, Sketch of the life of, 366.
Parnell James, Dying expressions of, 36.
Patrickson Anthony, Rejoicing of, under affliction of the body, 315.
Paxson Oliver, Testimony of, concerning Nicholas Waln, 391.
Paxson Timothy, Anecdote of the attendance of week-day meetings by, 374.
Payton Catharine, Letter of, to Rebecca Jones, 86.
Penn William, Remarks of, in reference to the ministry of illiterate Friends, 172, 173.
Pemberton John, Notice of, 262, 265, 283, 328.
Letter of, to Peter Yarnall, 265.
Letter of Eli Yarnal to, 329.
Philadelphia, Incidents connected with the appearance of the yellow fever in, 112, 137, 143, 228, 319, 320.
Popularity, Observations on the danger to ministers of, 286.
Price Peter, Brief account of, 250.
Pride, Remarkable dream upon the danger of spiritual 211.
Priestley Joseph, Brief reference to, 222.
Privateering, Peter Yarnall required to make restitution of money obtained in. 275, 278.
Providential relief experienced by David Ferris in pecuniary distress, 15.
Relief from starvation of Thomas Chalkley and companions, 16.
Deliverance from Shipwreck, 208,
Warnings, 209, 210, 228, 232.
Removals of Residence, Comments on, 23.
Resignation to the loss of friends and connections, On the Duty of, 360.
Richardson John, Remarks of, in reference to the ministry, 174.
Rodman Sarah, Interview of Daniel Offley with, and death of, 145.
Ross Thomas, Anecdote of a prophetic intimation given by, 106.
Routh Martha, Divine Intimation to, of the drowning of a nephew, 220.
Visit of, to individuals in Philadelphia, with E. Foulke, 352.
Savery William, Sketch of the life of, 149.
Dream of Peter Yarnall concerning himself and 294.
Salkeld John, An admonition of, made instrumental in preventing a person from committing suicide, 280.
Sands David, Letter of, to Thomas Scattergood, 194.
A person deterred from self-destruction through the ministry of, 281.
Scattergood Thomas, Remarkable confirmation of a religious concern of, through Rebecca Jones, 114.
Interesting circumstance attending the acknowledgment of, as a minister, 186.
Led to appoint a meeting in London for George Dillwyn, 192.
Letter of, to George Dillwyn, 193.
Scott, Job, Testimony of, concerning Samuel Emlen, 54.
Scruples, Anecdote and observations upon religious, 303.
Simpson James, Remark of, upon humility, 119.
Remark of, upon a dependence on popular preachers, 287.
Divine intimation to, in reference to Eli Yarnall, and iis fulfilment, 339.
Ministry of, in a youth's meeting at Abington, 389.
Slave-holding, Observations of William Hunt upon, 40.
Apprehension of Jacob Lindley of an approaching judgment upon the land on account of, 324.
Successful labor of Sarah Harrison against, 356.
Moses Brown led to testify against, 404.
Notice of the efforts of Friends against, in New England, 405.
Stanton Daniel, Brief Notice of, 101, 104.
Steel John, Brief notice of, 172.
Swearing, Observations of George Dillwyn upon, 199.
Thomas Edward, Confirmation of, in his ministry, through the instrumentality of John Richardson 174.
Thornton James, Remarks of, on the death of Anthony Benezet, 303.
Brief notice of 388.
Truxton Thomas, Observation of, in relation to Rebecca Jones, 107.
Universality of Divine Grace, Anecdotes and observations respecting, 198, 208.
Valentine Robert, Providentially restrained from proceeding on a religious visit, and led to speak at a funeral, 220.
Vision seen by Peter Price, Account of a, 250.
Waln Nicholas, Sketch of the life of, 381.
Observation of Sarah Harrison respecting, 118.
Labors of, against infidelity in Ireland, 163.
Effectual Testimony of, on the freedom of gospel ministry, 279.
War, Anecdotes of sufferings endured by Friends on account of their testimony against, 158, 331.
Testimony of an Indian against, 216, 219.
Refusal of Eli Yarnall to collect taxes for purposes of, 327.
Wealth, Scruples of Anthony Benezet upon accumulating, 296.
Williams Sarah, Letter of, to Sarah Harrison, 357.
Testimony of Sarah Harrison respecting, 358.
Wilson William, Anecdote of humility in, 120.
Wistar Thomas, Notice of, during the yellow fever of, 1793, 147.
Withy George, Prediction of Thomas Carrington in relation to, 350.
Divine intimation to, during a religious visit, to return home, 222.
Woman Friend in Canada. Remarkable incidents connected with the ministry of a, 121.
Women. Observations of David Ferris on the Gospel ministry of, 14.
Incidents connected with the establishment of a Yearly Meeting of, in London, 108.
Woodward Increase, Brief notice, 54.
Worship, On silent, 280.
Yarnall Eli, Sketch of the life of, 326.
Yarnall Mordecai, Brief account of, 259.
Yarnall Mordecai, Jr., Letter of, to Peter Yarnall, 283.
Yarnall Peter, Sketch of the life of, 259.
Yarnall Peter, Letters to, from Daniel Offley, 131, 136, 139.
Yarnall Priscilla, Spiritual Sympathy and fellowship of, with her husband, 335.
Dying expressions of, 337.
Yearly Meeting of Women Friends in London, Incidents connected with the establishment of, 108.
Yellow Fever in Philadelphia, Notice of the, 112, 137, 143 228, 319, 320.
Zane Isaac, Brief Notice of, 215.

THE

TRUE CHRISTIAN'S FAITH

AND

EXPERIENCE

BRIEFLY DECLARED

CONCERNING GOD, CHRIST, THE SPIRIT, THE HOLY SCRIPTURES, THE GOSPEL, AND THE DOCTRINES THEREOF;

ALSO

THE TITULAR CHRISTIAN'S FAITH AND PROFESSION TRIED, EXAMINED, AND JUDGED,

WRITTEN FOR

THE CONFIRMATION AND CONSOLATION OF THE ONE, AND FOR THE INFORMATION, IN ORDER TO THE RESTORATION AND SALVATION, OF THE OTHER;

ALSO

A few Words to such who are newly turned in their minds to the Light within, and are believers in it.

By WILLIAM SHEWEN.

"He is not a Jew that is one outwardly, Rom. ii. 28.—He that hath the Bride, is the Bridegroom, John iii. 29.—He that hath the Son, hath Life; he that hath not the Son, hath not Life, 1 John v. 12.—Darkness is past, the true Light now shineth, 1 John ii. 8.—The People that walked in Darkness have seen a great Light; they that dwell in the Shadow of Death, upon them hath the Light shined, Isa. ix. 2.—Every one that doth Evil, hateth the Light," &c. John iii. 20, 21.

MANCHESTER:
WILLIAM IRWIN, 24, DEANSGATE.

1872.

MANCHESTER:
PRINTED BY WILLIAM IRWIN,
24, DEANSGATE.

248
Sh5t

THE CONTENTS.

THE Faith and Experience of the True Christian briefly declared.

CHAP.		PAGE
1.	Concerning God	13
2.	——— Christ	16
3.	——— The Holy Spirit	18
4.	——— The Holy Scriptures	20
5.	——— Repentance...	21
6.	——— Mortification, Warfare, Self-denial, and Dying daily	25
7.	——— Sanctification, Washing and Cleansing from from Sin and Corruption	27
8.	——— Justification	30
9.	——— Baptism, and the Lord's Supper	32
10.	——— The Universal Love of God towards all Mankind	37
11.	——— Election and Reprobation	39

702188

12. ——— Temptation 44

13. ——— Concerning a Holy Life 47

14. ——— The Motion or Moving of the Spirit of God, and the Motion of the Spirit of the old Serpent in the Hearts of Men 49

15. ——— Revelation 52

16. ——— The Gospel, or Glad Tidings of Life and Salvation 55

17. ——— Grace, and living under it, and growing in it from one degree unto another; and of the possibility of falling away from it ... 59

18. ——— Outward and Inward Miracles 62

19. ——— The Doctrine and State of Perfection ... 67

20. *A few Words to such as are newly turned in their minds to the Light, and are Believers in it* 72

TO THE READER.

Friend,

Thou mayest know that in this part of the world called *Christendom*, the name *Christian* is very famous, and that there are few therein but desire to be called by that name; and a high and great profession of *Christianity* abounds amongst the divers sects therein, all coveting the name of *Christian;* but the *Christian life*, the *nature* of *Christianity*, the fruits and effects of the Holy Spirit are much wanting; and the contrary much abounds, whereby an evil savour is sent forth to the nations round about, called *Heathens* and *Infidels:* for there is scarce any sort of wickedness to be found upon the face of the whole earth, which is not done and committed in this part of the world, called *Christendom*, whereby the *Jews* and *Heathen*, instead of being converted, are strengthened and confirmed in their *infidelity*, *ignorance*, *blindness*, and *idolatry:* for, where this *nominal* or *Titular Christian* hath prevailed, as among the *Americans*, he hath sent forth such a stink and ill savour, by his abominable inhuman practices, that the name of Christ is blasphemed, and the *Christian Religion* hated, by many that have heard the fame and report thereof.

Had the life of Christ, and the nature of *Christianity*, been known and lived in by all that profess the name, *Christendom* had been as a fruitful field, as a pleasant garden enclosed, as a vineyard walled about, full of *trees of righteousness*, and *plants of God's own right-hand planting;* and the *tree of life* would have flourished among them in the midst thereof; and the leaves of the same would have healed the nations round about; it would have been as a city set upon a hill, which cannot be hid; and as a lamp that burneth, being fed with sweet oil; as a glorious light that shineth; and many would have fled unto it,

as unto a city of refuge, and have walked in the light thereof, have seen and beheld their good works, and have glorified their Father which is in heaven; they would have lain down as a flock of harmless lambs together, solacing themselves in the green pastures of life and salvation, in the low valley, and a-top of that holy mountain, where no destroyer is, nor none can make afraid; *where the Lion eats straw like the ox, and where the sucking child plays on the hole of the asp, and the weaned child puts his hand on the cockatrice's den, without hurt,* Isa. xi. 7, 8, 9. The earth would have been full of the knowledge of the Lord, as the waters cover the sea: and this song would have been in *Christendom,* as in the land of *Judah, We have a strong city; Salvation will God appoint for walls and bulwarks,* Isa. xxvi. 1, 2; the gates thereof would have been open to them, as a righteous nation that keepeth the truth, that they might have entered in, and dwelt safely; this would have been the state of *Christendom.*

But, alas! alas! the quite contrary appears. Instead of being as a *fruitful field,* as a *pleasant garden* inclosed, and as a *vineyard* planted and walled about, bearing fruit unto God, and flourishing with trees and plants of his own right-hand planting; it is like a *desert, howling wilderness, full of briars and thorns, and hurtful weeds,* whereby the good seed that was sown is choked, and the noble plant degenerated, and become the plant of a strange vine, which brings forth the sour grapes, which makes the wine of *Sodom,* which fill's the whore's cup, whereby nations are made drunk.

And instead of being like a flock of harmless lambs, lying down together in *love* and *unity,* feeding in the green pastures of life and salvation, in the low valley, and a-top of the Holy Mountain, where no destroyer is, they are like unto a herd of swine, that is possessed and runs violently into the sea, or that walloweth in the mire; and like the wolf, bear, lion, asp, and cockatrice, which the *little child* hath not power over; but their devouring and poisonous nature remains, which makes them prey one upon another, bite and devour one another, hate and murder one another, even under the profession and name of *Christ* and *Christianity:* so instead of being as a city, whose walls are salvation, and as the heavenly *Jerusalem,* they are like *Sodom, Gomorrah,* and *Babylon:* instead of being like a lamp that

burneth, being fed with sweet oil, and a light that shineth, they are like a lamp that is gone out, and a candle under a bed or bushel, which gives no light to others: instead of the *meekness, love, brotherly-kindness, gentleness, patience, long-suffering, forgiveness, innocency, goodness, harmlesness, righteousness, and heavenly-mindedness of Jesus*, which he and his followers were and are indued withal, the quite contrary abounds; and yet a profession of Jesus in words is not wanting in these nations called *Christendom;* so that *Isaiah's* vision, sight, or prophecy, is fulfilled therein; *the shew of their countenance doth witness against them, and they declare their sin as* Sodom, *they hide it not: Woe unto their souls, for they have rewarded evil unto themselves: children are their oppressors, and women rule over them: Oh my people! they which lead thee, cause thee to err, and destroy the way of thy paths*, Isa. iii. 9, 12.

In this day also this prophecy is fulfilled in *Christendom, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach*, Isa. iv. 1. These seven women are, or may fitly be compared to the perfect full number of all the *Titular Christians* of all the divers sects and opinions in *Christendom*, who profess the name of Christ, and call Christ their husband, but play the harlot with other lovers, eat their own bread, which is the forbidden fruit, and the old gathered manna, and wear their own apparel, which they have sewed together with their own hands, and formed by their own inventions, to cover their nakedness in transgression: but the Lord God, whom they have transgressed against, is come down to walk in his garden; and he finds it overgrown with weeds, thorns, briars, and thistles; but neither the weeds, trees, nor fig-tree leaves of profession, though sewed together, and made like a garment of modesty and righteousness, can hide from his all-seeing eye; the word *Adam, Where art thou?* is sounded forth, and he and all his works are found out, the hidden things of *Esau* are sought out, and the earth can no longer cover her slain: but the blood of righteous *Abel* cries, and the souls under the Altar cry, *How long Lord, how long will it be ere thou avenge thyself on them that dwell on the earth, and yet profess thy name and thy Son's name, and say, Thus saith the Lord, when they have not heard thy voice, nor seen*

thy shape, nor known thy wondrous works in the deep, nor regarded the operation of thy hand?

Because of these things the cry of the righteous hath been unto the Lord in all ages, and is now in this age, even because of the hatred and bloodiness of *Cain* about religion and worship, and because of the envy of *Esau* about the blessing; and because the great whore, who sits upon the waters, and rides upon the beast, and calls herself the *lamb's wife*, and holds forth her golden cup, full of abominations, with which the nations, even those called *Christendom*, are made drunk, hath so far prevailed.

And because the waters on which the whore sitteth, which are nations, tongues and people; and the beast on whom she rides, takes her golden cup for the cup of blessing, and for the gold that is tried in the fire; and the wine of fornication, for the new wine of the kingdom.

And because this great whore is taken for the bride, the lamb's wife; the harlot for the spouse of Christ; the *titular Christian* for the *true;* finally, because light is called darkness, and darkness light; good evil, and evil good.

I say, because of these things the cry and breathing of the souls of the righteous are unto the Lord, that he would take away the veil that is spread over the hearts of all people by transgression, and open the blind eye, and unstop the deaf ear, that his glory may be seen, and his voice heard, and the two great mysteries of godliness and iniquity revealed.

This made Jeremy *wish his head were waters, and his eyes a fountain of tears, that he might weep day and night for the slain of the daughter of his people,* Jer. ix. 1, 2. *This made Christ to weep over* Jerusalem, *and* Paul *to wish himself separate from Christ for his brethren's sake. This made the prophets, apostles and ministers, willing to spend and be spent, and to run to and fro, that knowledge might be increased, and people undeceived.*

And that people may come to look upon him whom they have pierced, and mourn over him, even him whom they have kissed with their lips, but betrayed in their hearts, and so come to that godly sorrow which leadeth to repentance, and a turning unto him, who redeemeth from all these things, and bringeth into favour with God again, and giveth right

to eat of the tree of life, and to enter through the gate into the city, even the heavenly *Jerusalem*, which, that all may partake of and inherit, is the desire of the *true Christian*, who hath received the gospel of peace and good-will to all men; the which, that thou mayest attain unto, take the counsel of one who was a child of wrath as well as others, and once lived in the nature of *Cain* and *Esau*, and was one of them on whom the whore sate, and was deceived by her golden cup, and drank of the wine of her fornication; and once took the whore for the lamb's wife, the harlot for the true woman, *Babylon* for *Jerusalem*, Antichrist for Christ, the *titular Christian* for the *true;* but now knoweth that the Son of God is come, and a good understanding given, whereby he knoweth him that is true, and is in him that is true, and hath received wisdom to *trace the eagle in the air, and the serpent on the rock, and the adulterous woman, who eateth the* forbidden fruit, *and wipeth her mouth and saith, she hath done none evil;* and is now acquainted with the wiles and mysterious workings of him, who is more subtle than all the beasts of the field; and is come to the rending of the veil, and the taking off the covering, and to the falling of the scales from his eyes, and to the revelation of the two great mysteries of godliness and iniquity; I say unto thee, whosoever thou art that readest these words, and knowest not the same, *turn thy mind inward; commune with thy own heart, and be still; stand in awe, and sin not; fear to offend that Holy Spirit which searcheth thy heart; and love the reproofs thereof, for it is the way of life; and wait low in the same, until that eye be opened in thee that can see God's salvation, that he hath appointed unto the ends of the earth; then wilt thou rejoice therein.* Cease from man, whose breath is in his nostrils, and speaks the studied inventions of his own corrupt heart, and the traditions of his forefathers; and yet saith, *Thus saith the Lord,* when he hath not spoken unto him: *the listening and hearkening to this, and following of this in the particular and in the general, is the universal ground and root from whence spring all the diversities of sects and erroneous opinions upon the face of the earth;* and from this ariseth all the willing and running, self-righteousness, will-worship, voluntary humility, and intrusion into things which are not seen in the vision of God, but being vainly puffed up in a fleshy mind. Now this thou art to cease from in thy own

particular; for thou wert not created to follow thy own thoughts, conceivings and imaginations, nor the motions of the flesh; nor enticements of the serpent; but another guide is appointed for thee, which all that are ignorant of, go astray from their youth.

Now, this guide is not far off, that thou needest say, *Who shall ascend or descend, or go beyond the seas to fetch it;* but it is nigh thee, in thy mouth and in thy heart, that thou mayest hear it, and obey it, and be guided by it.

And that thou mayest know its voice, and teaching, and guidance from all other voices and teachings, I will in a few words set before thee an infallible way, and shew thee certain marks and tokens thereof; for it is known by its work and operation.

First, If thou art, as all are before the new creation is known, *without form and void*, darkness being over the face of the deep; if thou art as the waters, or one covered with darkness; yet the Spirit of God moveth upon the waters, and is ready to work in thee, and to form thee into a comeliness: and the true light shines in thee, though thou art darkness, in order to shew thee the way out of it: and thou mayest know this Holy Spirit that moveth upon the waters, and the voice of it from thy own Spirit, thoughts and imaginations, and from the voice of the serpent, because it always moveth against every appearance of evil, and calls out of it; sheweth thee the very secret thoughts and intents of thy heart, reproveth and judgeth every vain thought and wicked imagination; and when thou goest before it, and walkest in the paths of darkness, sin, and disobedience, thou mayest hear it as a voice behind thee, reproving thee, saying, *This is the way, walk in it.* This holy guide consents to no evil thou doest; but is given of God to lead thee out of it, and to bring thee to him that saves from it. This is *the great ordinance of God, and the means of salvation, that he hath appointed;* the which, if thou slight and disregard, thou wilt remain without form, void and empty of the heavenly treasures, and never be able to say in truth as the *primitive Christians* did, and the *true Christians* now can, *viz.*, *God who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ;* and so wilt continue ignorant of the new creation of God, and of the experimental work of regeneration. Profess what thou wilt, and live

under what other ordinances and means thou wilt, and hear what other teachers thou wilt, and follow what other guides thou wilt; if thou learnest not of the grace of God within, which hath appeared to thee and all men, if thou walkest not in the light which shines within, and are not guided by the good Spirit of God, which was the saints guide in all ages, *thy profession is vain, and thy religion a lie, and thou deceivest thy own soul; in sin thou livest, and in sin thou wilt die, and where Christ is, thou canst not come.* This is the experience of him that hath tried the traditions of men, the teachings and inventions of men, books, and studied sermons, and carnal ordinances; and hath found them not able to lead one step in the narrow way, or give perfect victory over one sin; neither is all the wisdom, understanding, prudence, and knowledge, among all the children of men, that are strangers to the new creation and work of regeneration, wrought by the Spirit of God within themselves, able to direct or bring any so much as to the gate or entrance of true wisdom, life, and immortality; but rather hedgeth up the way, and leadeth more and more astray from it.

This is the wisdom and knowledge which the righteous in former ages testified against, which is of this world, *fleshly* and *foolish*, *earthly* and *sensual;* and whoever increaseth in it, increaseth in that which brings sorrow, for, as the fool, so dieth the wise man; and whosoever sets himself up in this wisdom, as a teacher of the ignorant, and as a guide to the blind, though allowed by the universities, or general schools, he runs before he is sent, and doth not profit the people at all; but is as the blind which leadeth the blind, and they both fall into the ditch together, out of which there is no redemption, but by the knowledge of the effectual working of the Holy Spirit in thee, to open thy eye, that thou mayest see where thou art, and beget a desire in thee and a cry in thee for deliverance, and minister strength unto thee, and to pull thy feet out of the mire and clay, and to set them upon a rock; and be as a light unto thee to guide thee in thy way, that thou stumble not again: All which I testify, he is ready and willing to do for thee, and all that love his appearance: and *those only love his appearance, that love the Spirit of truth in them, and believe in it, and receive it, which reproveth them of sin, of righteousness, and of judgment;* and this is an infallible proof, that

people love this Spirit, believe in it, and receive it when they walk in it, obey it, and bring forth the fruits of it, are led by it out of sin, and that righteousness and judgment, which it did reprove them of, while they lived therein; and are led by it into that holiness and everlasting righteousness, through true judgment, which is the white raiment, fine linen, and cloathing of the *true Christian*, who is come to know the same Holy Spirit of truth, which once convinced, reproved, and judged him for sin and ungodliness, to make him free from it, and become his comforter and leader into all truth, according to the promise of Christ Jesus: *John* 16, the which to profess and enjoy, is the end, sum and substance of the *Christian Religion*, and the end of all hearing, reading, preaching and believing. And that thou mayest know whether thou art a possessor hereof, or whether thou only talkest of it, and professest it, I in the bowels of love intreat and beseech thee seriously to weigh, read, and consider what follows, as the *faith and experience of a true Christian*, which is written in true love and good-will to all that have the veil over their hearts, and the scales before their eyes, when they are reading the Holy Scriptures, and professing God, Christ, and *Christianity*, and the doctrines thereof, which are but briefly hinted at or spoken to in few words, in what follows.

And whether thou art a bare professor, or a real possessor, thou mayest reap profit hereby; if the one, thou art invited to inherit substance; if the other, thou art exhorted and warned to beware, lest thou lose thy inheritance again. *So to the light, grace, and Holy Spirit of God in thee, be thou professor or profane, I do commend thee, with it to read, and with it to judge, and by it to be taught and guided into a good understanding, and into the true knowledge of the two great mysteries of godliness and iniquity.*

And that thou mayest truly understand and receive the one, and discover and avoid the other, is the desire of him who is a lover of the *Christian religion*, and of all that walk therein, and hath good-will to all men.

W. SHEWEN.

THE

TRUE CHRISTIAN'S FAITH AND EXPERIENCE

BRIEFLY DECLARED

CONCERNING GOD, CHRIST, THE SPIRIT, THE HOLY SCRIPTURES, THE GOSPEL, AND THE DOCTRINES THEREOF.

CHAPTER I.

CONCERNING GOD.

THE *True Christian* believes there is one God, who is a Spirit, pure in essence, omnipresent in being, incomprehensible and almighty in power: and he demonstrateth his faith and experience after this manner; he has received a manifestation of him in his own mind; and so is come to know him pure, and omnipresent by his work and operation therein; he can say, that God is pure of a truth, because he findeth his appearance so pure and holy in his heart, that it will not allow nor suffer so much as a vain thought to lodge there, nor any unclean thing to be touched. And this *true Christian* is a true witness of the truth of those scriptures, Hab. i. 13; Jer. xvii. 10, and xv. 19, which saith, that *God is of purer eyes than to behold iniquity;* and that *he searcheth the heart and trieth the reins,* and divideth betwixt the *precious* and the *vile,* betwixt thought and thought, word and word, work and work. And further, he is a true wit- *God is infinite and incomprehensible, in himself; and all the words of men and angels cannot define him as he is, being in all, through all, and above all. And the various names given him throughout the holy Scriptures, were according to the manifestation or appearance and operation of his Spirit in their hearts that wrote them, and according to the state it found them in, when it appeared to them: hence he was called a consuming fire;* our God is a consuming fire; *and his words as a hammer, and as a fire, and a jealous and angry God, who as a devouring fire goes through the briars and thorns, and consumes them; and the day of his appearance among these briars and thorns, thistles and stubble, is compared to the burning of fire in an oven, in which the wicked cannot dwell. And others could call him by quite*

ness, that God is almighty in power, because he hath by his mighty power broken down those strong holds, formerly built *in his heart* by the enemy of his soul; *cast down imaginations, and every high thing, that exalteth itself against the knowledge of God; bringing into captivity every thought to the obedience of Christ.* And he knoweth the dark mountains, at which his feet stumbled, removed, and the rocks rent, and the raging waves stilled, and that tongue and nature bridled, which no man could tame. But before this be witnessed, he hath known him to sit as a *refiner's fire, and as Fuller's soap, and as a spirit of judgment and burning,* Mal. iii. 3; and so became a living witness of what he hath seen, felt, heard, and understood, by the mighty working of his holy Spirit in his mortal body.

The *Titular Christian* saith, he believeth in one God, who is pure, omnipresent, and almighty, take his word, and there is no difference. But how doth he demonstrate his faith, that to him there is but one God? Why he hath heard a relation of him, his oneness, his purity and almightiness in the holy scriptures, and he hath been educated and trained up in the traditions of his fore-fathers, and so the knowledge of God he professeth is acquired therefrom; he hath read in some book, or somebody hath told him, that God is one, pure, omnipresent, and almighty, and he grounds his faith and knowledge upon this tradition and history, and professeth God and his attributes in words, but is not a living witness of the same within himself: and so, notwithstanding he professeth one God, he liveth in the

contrary names, even according to the operation of his Spirit in them; and by the same could say, that God is love, and his word was as milk, and sweeter than honey or the honey-comb; that the light of his countenance was better than the increase of corn, wine, and oil; that he was a shield, and a shadow of a rock in a weary land; his name as a strong tower, and safe dwelling-place, and as precious ointment poured forth; his face or presence, glory and power, which is terrible to the worker of iniquity, is pleasant and desirable by those that witness Sion's *redemption by the spirit of judgment and burning; these things are known now, as in former ages. The same ark, whose presence troubled and plagued the* Philistines, *was the glory of* Israel; *the same hand and power that smites and destroyeth the* Egyptians, *saves and delivers the* Israelites; *the same Spirit of truth that reproveth the world of sin, is the comforter of those that are made free by it from sin; the same breath that breathed life in the beginning, before sin entered, kindleth the fire that tormenteth the wicked. He that can understand, let him.*

world which hath many Gods, and worships and falls down before them; every beloved lust, obeyed, is a God. Let the *titular Christian* profess what he will, he that committeth sin is the servant of it, and therein is no true believer, worshipper, nor knower of the true God, his purity, nor almightiness, because his heart remaineth corrupt and rocky, the mountains of darkness and ignorance remain unremoved, and the strong holds of Satan unbroken down, his thoughts and imaginations unsubjected to the obedience of Christ, his will, tongue, and nature unbridled, the dross, tin, and rubbish remains, and is as a grave to the pure *metal*; this *titular Christian* contents himself to hear or read of God *as a refiner's fire, and as Fuller's soap, and as a spirit of judgment and burning*, and of his cleansing and purifying some in former generations, but loves not, nor cares not to know him so in himself; but rather despiseth and hateth his pure appearance in him, whose first work is to convince him of sin, righteousness, and judgment, which is compared to a little silver among much dross, a little seed amongst many great ones, and to a little leaven hid in three measures of meal; which silver cannot be parted, separated and enjoyed, but by the appearance of God within, as a refiner's fire to purge away the dross, and take away the tin also, which is somewhat like the silver, whereby indeed the *titular Christian* is deceived; neither can the little seed grow up till the rubbish be taken away, and the ground that is cursed, removed, and the heart made honest, which is the good ground, wherein the seed of the kingdom grows to perfection; neither can the little leaven work through and leaven the three measures of meal, till that be taken away which lets and hinders, *viz.*, unbelief and hardness of heart: now this day of small things, this day of *Jacob's* troubles, wherein he goes through the refiner's fire, this little seed, this little leaven is overlooked, despised and slighted by the *titular Christian*, who in his own conceit is exalted and puffed up above the pure appearance of God in his heart; which to know and obey is the gate of all true wisdom and knowledge; and is grown so tall, great and wise in his own thoughts and imaginations, that he cannot walk in the straight way, nor go in at the door of the sheepfold, but would climb up some other way, and so contents himself with a traditional historical profession of God in words, and denies him in works: and all the knowledge and experience he hath of God, his purity, oneness and almightiness, is but as somebody hath told him, or as he hath, in an unsanctified and unprepared heart, read in the holy scriptures, which knowledge avails nothing, except accompanied with a *living experience of the same power, working after the same manner as it did in others in times past, who have left their testimonies thereof upon record.*

CHAPTER II.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE LORD JESUS CHRIST.

THE *true Christian* believes in one Lord Jesus Christ, who came from the bosom of the Father, who is the son of the true God, by whom he made the world; and that this Lord Jesus Christ is his saviour, redeemer, sanctifier, and cleanser, by his precious blood, and is to him as a king, priest, and prophet. And he demonstrateth his faith in this manner; in being obedient to him as he is Lord, in being saved by him from sin, as he is Jesus, and by his learning of him, and being taught by him, as he is Christ, or the anointing: so he can call him Lord Jesus Christ in truth and righteousness, having truly learned his name and nature, through obedience to his cross, and a cleansing by his precious blood; and so he not only reads, hears, and professes the benefits and privileges which the *primitive Christians* partook of and enjoyed, by believing in and receiving Christ; but experimentally partaketh of, possesseth, and enjoyeth the same; *And the Spirit of God beareth witness with his Spirit, that he is a child of God, and a joint heir with Christ*, Rom. viii. 16, bone of his bone, and flesh of his flesh; and that he hath the mind of Christ; that Christ lives in him, and is *greater in him than he that is in the world:* and as the old adversary, the devil, is strong and powerful to tempt, and ready to draw and allure into evil; so he knoweth his Lord and Saviour Jesus Christ as near, and as ready, and more powerful to deliver, save and preserve him from falling into evil and temptation; and he is not only enabled to resist the devil, but to make him flee also: thus in truth can the *true Christian* call Christ the captain of his salvation, who being armed with his power, fights as he did, and followeth him, and sits down in heavenly places with him, triumphing over sin, death, hell, and the grave: so the *true Christian* proveth himself such, by denying himself, and taking up his cross daily, and following of Christ; and that he believeth in him, because he enjoyeth everlasting life, and abides not in death and darkness, but hath overcome the wicked one; and that he is his Lord, because he doth the thing he saith or commandeth; and that he loveth him, because he keepeth his commandments; and hath received power to become a son of God; and further, hath a name better than the name of sons and daughters.

The *titular Christian* saith, he believeth in one Lord Jesus Christ, the Son of the true God, by whom he made the world, and that this Lord Jesus Christ is his saviour, redeemer, and sanctifier, by his precious blood, and professeth him as king, priest, and prophet, and in all his attributes and offices.—But how doth he demonstrate and show forth his belief and profession? How is he his Lord? Doth he do the thing he saith? How is he his Saviour? Is he saved by him from the committing of sin, and redeemed from a vain conversation? How doth he believe in him as Christ, or the anointing? Is he taught by him? How is he his king, priest, and prophet? Doth he rule in his heart as king? Are all his services, sacrifices, and offerings offered up by and through his hand, as priest? Doth he *hear him in all things*, as the prophet whom God hath raised like unto *Moses?* No. The *titular Christian* hath no knowledge of him after this manner, neither doth he believe it is attainable on this side the grave; or possible to obey him as Lord; nor to be saved by him from sin, as Jesus; nor taught by him, as Christ, or the anointing; nor that he can be washed, cleansed, and sanctified by his precious blood from the stains, spots, and defilements of the world, flesh, and the devil, while he bears about this body of clay. He contents himself wlth a corrupt, traditional faith, which hath sprung up in the dark night of apostacy, which is certainly a very venomous pernicious weed of Satan's kingdom, which hath poisoned and destroyed the souls of many, and is now grown to such maturity, and clothed with such beauty to the eye of the *titular Christian*, that he calls it the *Christian faith*, though thereby he is taught to believe, that it is not possible to cease from sin, nor to have his heart purified, nor to overcome the devil, and gain victory over the world; and further, that notwithstanding he committeth sin daily, and liveth in the act of it term of life in this world, he is hereby taught to believe, that Christ will save him from the guilt and punishment of it in the world to come: It may be said of this *titular Christian's* faith, looseness and atheism *have slain their thousands, but this its ten thousands.*

So although he hears and reads what Christ did in, and for those that believed in him, and of the powerful virtue and operation of that ancient *Christian* faith, which was once delivered to the saints, and borne witness to by the Holy Scriptures; yet he neither hopes, believes, nor expects to witness the same wrought in him, and for him. They bear witness of some, in whom Christ *wrought all their works;* and that *through him they were able to do all things;* and many glorious things were spoken of, and were enjoyed by the true believers in Christ, while upon earth;

but the *titular Christian* puts off all till he is dead, and pleads for the continuation of the devil and his works, term of life, and saith, the devil works strongly in him, and prevails over him, and causeth him to sin in his *holy duties;* and that he is so captivated by him, that he cannot live one day nor hour without sin; so notwithstanding his profession of Christ, he knows him not *greater in him, than he that is in the world;* so the strong man keeps the house, and it is furnished with his goods, and though he cries Lord, Lord, he is a *worker of iniquity,* and is bound in chains of darkness, and his feet stick fast in the mire and in the clay, even while he talks of Lord and Saviour, he is led captive at the devil's will; and is a stranger to that power which is able to resist him, and make him flee, and to that *faith which gives victory:* so he cannot in truth call Christ the captain of his salvation, nor approve himself one of his soldiers, who is armed with the same power, and with it fights against the same enemy, and *gains the victory,* and followeth him *who rides on conquering and to conquer;* so never comes to *sit down with him in his father's kingdom,* triumphing over sin, death, hell, and the grave, but remains under the power thereof, through the fear of which he is all his life-time subject to bondage, Heb. ii. 15, let his profession of liberty and redemption by Christ be what it will; his fair talk will avail him nothing, though he saith he believeth in Christ, and loveth him, yet, *if he keepeth not his commandments, he is a liar, and deceiveth himself, and hath not eternal life abiding in him.* Profession and name of Christ, without possession and nature, is of no worth.

CHAPTER III.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE HOLY SPIRIT.

THE *true Christian* believeth in the Holy Spirit, being one of the *three which bear record in heaven, which three are one;* and he showeth forth his faith by his obedience thereto; he hath received the *spirit of adoption, whereby he can call God, Father,* not as the *Scribes, Pharisees,* and *Hypocrites* did, but in *truth* and *righteousness;* and he witnesseth a being led by the Spirit in the way of holiness, and so cannot *fulfil the lusts of the flesh,* but by the same doth mortify them, and gain victory over them, is sanctified and cleansed from them, and is taught by the Spirit *the true knowledge of God,* and how to *worship him aright in spirit and in truth,* and so prays in the Spirit, and with the

understanding, sings in the Spirit, praiseth God in the Spirit, the *law of the Spirit is in his heart, and this law of the Spirit of life makes him free from the law of sin and death; the Spirit of God which raised up Jesus from the dead, dwelleth in him, and quickeneth his mortal body:* and this *true Christian is the spiritual man which discerneth all things, but is not discerned by another out of the same Spirit which searcheth all things, yea, the deep things of God;* he is led by the Spirit from under the law, and through the law, to him who was before the law, and so is under grace, and brings forth the fruits thereof, which are *love, peace, joy, long-suffering, gentleness, goodness, faith, meekness, temperance;* against this *Christian there is no law.*

The *titular Christian* saith, *he believeth in the Holy Spirit,* &c. But how doth he demonstrate his faith and belief? He is ready to make a mock of receiving the Spirit, and being led by the Spirit, moved and taught by the Spirit; this seems strange doctrine to him, that he should know *his lusts mortified by the Spirit,* that he should walk in the Spirit, and be sanctified by the Spirit from all sin and uncleanness, that he should attend the motion and guidance of the Spirit, and in all his conversation to do nothing but what will stand justified by this Holy Spirit, that he should pray in the Spirit, sing with the Spirit, and worship in the Spirit. These are new doctrines to the *titular Christian,* he knows not what to make of them, except it be to brand them with despicable names; *the law of the Spirit of life, which should free him fron the law of sin and death,* he is a stranger to, and wholly ignorant of the *indwelling of that Spirit which raised Jesus from the dead, to quicken his mortal body;* this he counts *fanatic* doctrine. And instead of being a *spiritual man, which discerneth all things,* he is carnal, and seeth not far off; the veil being over his heart, he cannot see nor regard the glory of God when it appeareth in the inward temple, but opposeth and slighteth the appearance of that holy Spirit which *searcheth his heart and all things;* and so is not led by it from under the law; which *law was added because of transgression;* and this *titular Christian* who liveth in the nature and act of transgression, and that knows not *the cursed ground removed, which bringeth forth briars and thorns,* from whence all evil thoughts, words, and works proceed, and is a stranger to the mortification of them by the Spirit; he is under the law, and liable to the punishment thereof, and not under grace, let him profess what he will, if he brings not forth the fruit of the Spirit in his life and conversation, he clearly showeth, he doth not believe in it, nor walk in it, neither hath received it, nor come to any true knowledge of it, by its work and operation in his heart, he only talks of it with

his tongue, as some book or body hath told him; this is the state of a *titular Christian.*

CHAPTER IV.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE HOLY SCRIPTURES.

THE *true Christian* honoureth the holy scriptures in their places, and believeth and receiveth their testimony, and is a living witness of the truth thereof, and he demonstrateth it as followeth. By believing, receiving, and obeying him, *viz.*, Christ Jesus, of whom they testify, whereby he receives power to order his conversation according to them; and the *true Christian* believeth that they were spoken and written by the motion and inspiration of the Spirit of God in holy men, prophets, and apostles; and that it is his duty to wait upon God, to receive the spirit of grace and glory, and the gifts thereof, of whom they testify; that thereby he may be enabled to read them with understanding, and to receive the comfort of them, and to be made wise through faith in Christ unto salvation by them.

And this *Christian* knows right well, that all the *university* or *academical learning* in the world is not able to give the true knowledge of the mind of the Spirit in the holy scriptures; they are as a sealed book to all the wit, reason, comprehension, and acquired parts of all mankind in the fall, learned and unlearned: and until man comes to receive, regard, and reprove by the manifestation of the Spirit, *which is given to every man to profit withal*, as the scriptures witness, he is wholly ignorant, and a stranger to the key of true knowledge; and the treasures of life and wisdom are hid from him, and secured as with seven seals; and the Cherubims with a flaming sword, that turns every way, and guards the tree of life, with the fruits thereof, from the fallen wisdom of man: and this the *true Christian* knows by experience, having tried what the wisdom of this world in all its perfection can do; and hath seen it confounded and brought to nought in himself, being discovered to be no part of the key of true everlasting knowledge; but rather that which hides it, and makes the veil the thicker, and shuts the door of the kingdom the faster; and those that abound in it, neither enter themselves, nor suffer those that would, and this the holy scriptures testify.

The *titular Christian* saith, he honoureth the scriptures, and believeth the testimony of them. But how doth he demonstrate his honour to them, and belief of them? Doth he order his con-

versation according to them? They exhort, *to abstain from every appearence of evil, and from every fleshly lust, which wars against the soul; and to put on the whole armour of God, and thereby resist the devil, and make him flee:* the *titular Christian* doth not obey this exhortation, neither doth he believe, that it is possible that any should obey it on this side the grave: so while he pretends to honour them, he gives them the lie; for, what is more ridiculous and unreasonable than to profess a belief that the Spirit of God in holy men hath left holy precepts and exhortations upon record in the scriptures, which are impossible to be obeyed? yet this is the language of the *titular Christian*, who honoureth them with his lips, and cries them up with his tongue, but in works denies them: sometimes he will give them more titles of honour that to them is due; as, when he calls them *the word of God, the touch-stone and trier of all Spirits; the everlasting rule of faith and practice;* so in his ignorance will advance them with lip-honour beyond what they testify of themselves, and above what they are; for they are not the word of God, but proceed from it, and bear witness thereof; which word, is quick and powerful, sharper than any two-edged sword, dividing in the inward parts; and this word is in the mouth and in the heart, to be heard and obeyed there. They call Christ the *word of God;* which word was in the beginning, before the scriptures were written: and all that understand not the voice of this word, this inward and spiritual speaking word, are wholly ignorant of the words of God and good men, recorded in the holy scriptures; and are no true honourers nor believers of them. Notwithstanding this *titular Christian's* verbal, traditional, notional profession and high titles he gives them, he only therein shows his blindness and folly, in taking the history and description, or declaration of a thing for the thing itself: they are not the everlasting rule, touchstone, and trier of spirits, but declare and testify of him that is, as Christ said to the *Jews*, speaking of the scriptures, *They are they that testify of me, but you will not come to me, that you may have life.*

CHAPTER V.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE DOCTRINE OF REPENTANCE.

THE *true Christian* believeth the doctrines and teachings of Christ and his apostles recorded in the holy scriptures, and it is not only his duty, but his practice to obey, and live according

to them: as *first*, the doctrine of repentance from dead works, or a turning from darkness to light, and from the power of satan to God; this is the gate of the kingdom, or the first step towards *Christianity*; this is the door at which the *true Christian* entereth; if any miss this way they strive to enter in vain, without repenting, which is changing or turning from *evil* to *good*, from the way of death to the way of *life*, from *darkness to light*, from the power and service of *sin and satan* to the power and service of *God* and *righteousness*. This is the nature and effect of true repentance, and without this no man hath a true title in Christ nor *Christianity*, let his profession of it be never so high; for death reigned from the fall of *Adam* till *Moses*, and all men have therein come short of the glory of God, and in that fallen nature are the children of wrath, dead in sins and trespasses; and God hath concluded all in unbelief, that he might have mercy upon all, Rom. xi. 32.

And now the call of God is to all men every where to repent, Acts xvii. 30; and none but those that answer this call, find the mercy; *this call of God is more universally inward and immediate, than outward and mediate;* the which if people slight, disregard, and neglect to obey, the outward instruments and means avail not.

Now the *true Christian* gives testimony that he believes and obeys the doctrine of repentance, in manner following: *first*, whereas his mind and heart was running after, and captivated with the sight of the eye, the lust of the flesh, and the pride of life, that are in that *world which lies in wickedness*; now his mind and heart is not only stopped, but also turned from them, and weaned from the delight and pleasure he had in them, and not only so, but by the shining of the light in his heart, is made to see the exceeding sinfulness of them and to feel the weight and burthen thereof, which while he was dead in sins and trespasses, he could not feel, nor be sensible of; but now being quickened by the voice of God, which calls to repentance, he cries out with *Paul, O wretched man, who shall deliver me?* And this is the cry which the Lord is ready to hear, and to answer with the manifestation of his love and power, and with the joy of his salvation; and now is his face Sion-ward, and his travel towards the holy city is begun; and this *true Christian* right well knows that his repentance or turning from and out of the broad way of sin and satan, and setting his foot into the *strait and narrow way*, was not of himself, nor effected in his own will and power, but by the virtue of the free gift of God, and operation of his free grace, and that he daily and momentarily needs the divine assistance of the same, to lead, guide, and assist him every step of his journey, to the end.

And now he is a living witness of the truth of Christ's saying, when he said, *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*, John v. 25: this is the first distinguishing work of the powerful voice of God, and the true hearing of it; the world hears its convincing voice, but not regarding nor obeying it, are not made alive, nor converted by it; nothing is able, nor sufficient, nor appointed of God to give repentance unto life, but the hearing of this voice of the Son; he hath formerly, or in times past, heard many voices, *Lo here*, and *Lo there*, and hath made many *repentances*, and *turnings*, from one *way* and *opinion* to another; but till he heard and obeyed the voice of the Son of God, never knew that repentance which is never to be repented of.

And then *secondly*, when this *Christian* hath heard and obeyed this voice, and is turned out of the broad way, and begins to walk in the strait and narrow way, and to have no fellowship with the unfruitful works of darkness, but rather reprove them, then he becomes a wonder, a by-word, and a taunt to his former companions, who think it strange, that he runs not with them into the same excess of riot; but makes straight steps to his feet, and measures all his goings by the line of righteousness, *which the goodness of God, that leadeth to repentance* hath brought him to, Rom. ii. 4; now he appears like an owl in the desert, and like a pelican in the wilderness, and like a sparrow upon the house-top: now his great trials, temptations, and exercises begin both within and without; here he sees his enemies about him like bees, which till now he had no sight nor sense of; the strong man keeping the house, all his goods were at peace, and the house being dark, and his eye dim, did not perceive nor discover the enemies of his soul that lodged therein, nor could not judge, nor discern the nature of the goods with which his house was furnished, that old deceiver having power to transform himself like unto an angel of God, and to imitate the furniture of his temple; but now he having heard the voice of the Son of God, and being quickened by his mighty power, and the eye of his mind being opened and fastened upon the same, then the devil rageth, knowing he hath but a short time, and that his dispossession grows nigh, and the spoiling of his goods is at hand, except he could by any means prevent it; but all his endeavours were and are in vain against this true repentant, who trusting in the goodness of the Lord, which at first led him to repentance, and relying upon the arm of his power, which had opened the eye that was blind, unstopped the ear that was deaf, and enlightened the understanding that was darkened, he in the same is made able to stand, and to resist him in all his assaults, to escape all his baits and snares, to

quench all his fiery darts, and to overcome him in all his temptations, to go right on his way, pressing forward toward *the mark for the prize of the high calling of God in Christ Jesus, where all the treasures of wisdom, of knowledge, and the glory are hid, and laid up for those that love his appearance, and obey his calling,* which is to repentance, Phil. iii. 14; and none other are in the way to know what the high calling of God in Christ Jesus is, let their notions, professions, and confessions be never so high.

The *titular Christian* professeth, he believeth the doctrine and teachings of Christ and his apostles, and *first* this of repentance; but how doth he demonstrate his faith? Is his mind turned from the darkness to the light, from the power of satan to God? Is he quickened and made alive by the hearing of the voice of the Son of God? Is he come forth of the grave of sin and sea of corruption? Doth he feel the weight and burthen of it? Is sin become exceeding sinful unto him? Is a cry raised in his soul unto the Lord for a full deliverance and redemption from the servitude of sin and satan? Hath he a true sense and sight of the nature and tendency of sin? Is his mind truly turned to the appearance of God in Christ within, which is to destroy and *make an end of sin, and finish transgression, and the author of it, and bring in everlasting righteousness instead thereof?* Doth he bring forth fruits meet for repentance? And doth he show by them that he is turned from the service of sin and satan, into the service of God and righteousness? Is he turned out of the broad way? Doth he walk in the *narrow*, and make straight steps to his feet? Are they pulled out of the mire and clay, and set upon the rock? Are all his goings guided by the line of righteousness? And is he enabled by the powerful voice and arm of the Son of God, to stand upright on his feet in the midst of all his enemies, and by the same to travel on in the way of holiness towards the holy city, and heavenly *Jerusalem*, the city of the saints solemnity? These things accompany *true repentance;* therefore let the *titular Christian* turn the eye of his mind inward, and *commune with his own heart, and be still; consult with God's witness* therein, and examine and answer these things, see and try whether he hath not *deceived himself* with a false profession and a feigned repentance, wherein he *confesseth daily*, but doth not *forsake*, and so finds not mercy, deceiving his own soul by daily sinning, and an imaginary repentance, being subject to call and account a changing and turning from one sort of the devil's service to another, from *self-sinning* and *debauchery* to *self-righteousness;* from *one opinion* to *another*, and from *one sort and fashion of invented worship to another*, a repentance; though in all the old man with his deeds appears prevalent, and the *earthly image* is borne, and the *nature*

and *ground* of sin and transgression remains unshaken by the *voice and power of the Son of God*, which calls and leads all that hear and obey it to true repentance.

And till this voice be heard, and this *power* felt and witnessed to work and operate in the inward man, the beast receives no *deadly wound*, nor the *strength of sin* is not abated, and the *strongholds of imagination* continue unbroken down; and so repentance in this state is only talked of in vain by all the *nominal Christians* upon the face of the earth, who experience not these things wrought and effected in them and for them, and are wholly ignorant of that repentance which is never to be repented of, and of that joy that is in heaven *over one sinner that repenteth, more than over ninety-nine just persons who need no repentance.*

CHAPTER VI.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING MORTIFICATION, WARFARE, SELF-DENIAL, AND A DYING DAILY.

THE *true Christian*, next unto repentance, believes the doctrine of *mortification, warfare, self-denial*, and a *dying daily;* and he showeth forth his faith by his works, having heard and obeyed the *call of God*, and being thereby turned, or having repented; he comes to receive the spirit of adoption, whereby he can call God Father, and so comes to receive power against the world, the flesh, and the devil, which though he hath turned his back upon them, and set his face Sion-wards, yet they will follow him, and pursue him, and attend him with divers allurements and temptations, in order to turn him back again; and thus will contiuue, laying baits and snares, in hopes to prevail, until a death be witnessed to the carnal mind, and transgressing nature, which is prone to receive the temptation; therefore the *true Christian* being come to a true sight and sense of the strength and subtilty of the enemy, watches and wars in the Spirit against him, and obeys the apostle's exhortation, *Mortify therefore your members which are upon the earth*, Col. iii. 5. *And if ye through the Spirit mortify the deeds of the body, ye shall live*, Rom. viii. 15. So he witnesseth a dying or mortifying daily of that nature and mind which has had a life in sin, until it be mortified or killed, and till he cometh to witness that saying fulfilled, *Death is swallowed up in victory, the strength of it being taken away;* till which is effected he remaineth in the warfare, like a good soldier, following his captain, conquering and to conquer, until a perfect victory be obtained: and that he may not fail nor come short in this warfare and work of *mortification*, he

keeps his eye always upon his captain, and his ears open to that voice that at first quickened him, and called him to repentance, and his mind stayed upon that holy Spirit of grace that hath wrought hitherto for him, which makes self of no reputation, and which burieth self in all his acquirements and perfection in the death of the cross, as not being fit nor worthy to be concerned in the work of regeneration. And the *true Christian* well knows that there is no possibility to be a disciple and follower of Christ further than the daily cross to self is taken up; he meets with no greater enemy in his journey than self-thoughts and imaginations, self-willing and running, self-consultation and self-working, which if he watch not against, rule over, and keep under by that hand and power that hath appeared for his deliverance, and hath wrought it in a measure, he again may be entangled and ensnared; therefore he stands in the doctrine of *self-denial* till self be denied, and in the putting off the old man, with his deeds, till they are wholly put off; and when he hath done all, to stand still, and abide with the same powerful hand, that hath wrought all these things in him and for him; and to it he attributes the glory, and gives the praise for ever.

This made Paul *careful to keep his body under, lest while he preached to others, he himself became a castaway.*

Now the *titular Christian* professeth the doctrine of *mortification*, and talks of a *dying to sin*, and a *warring against it*, and of *self-denial*, and *putting off the old man*, and *taking up the daily cross*. But how doth he answer his profession? What course doth he take to mortify sin, while he believes not in the light, which shines in his heart, that discovers it; nor in the manifestation of the Spirit given him to mortify and destroy sin; nor in the power of God within, which gives strength to war against it, and to overcome sin within? Neither hath he received the spirit of adoption, whereby he is enabled to call God Father, but is unacquainted and ignorant of him in that relation, Rom. viii. 15; yet hath learned by tradition, as the impenitent and unconverted *Jews* did, to call God Father, whose knowledge of him was taught by the precepts of men, John viii. 41: and though they accounted themselves children of God by virtue of this traditional knowledge received from their forefathers, rabbies, and doctors of the law; yet Christ Jesus, the great doctor, and righteous judge, and true teacher, told them, they were quite the contrary, even *of their father the devil*, John viii. 44, &c.

So the *titular Christian*, while unbegotten to God, in his impenitent, unregenerate state, having read the holy scriptures, and the traditions of his fathers, furnisheth himself with the profession

of the doctrines of the gospel, as the *Jews* did of the law, even while sin reigns in his mortal body, while the old man with his deeds are unput off, and while self-will, self-wisdom, and self in all its properties is undenied, and while he is a stranger to the cross of Christ, and so takes it not up, nor follows him; but wants power to mortify sin, and to war against the world, flesh, and the devil: so while he talks of *mortification* and *dying* to *sin*, sin lives in him, and increases as his days increase; and instead of overcoming it, is overcome daily by it: and while he professes *self-denial*, nothing but self is owned; self wills and runs; self worships and offers the offering of *Cain;* self seeks, and knocks, and strives to enter, but is not able. *And till this willing, and running, and power of self is denied, judged, and brought down, and made of no reputation, by the powerful working and operation of the Spirit of God within; none can witness a being dead to sin, nor have victory over it, nor be a disciple of Christ Jesus, nor follow him in the work of regeneration, let them profess what they will, except this be known, their profession is a lie, and they deceive their own souls.* This is the word of truth to all the *titular Christians* upon the face of the earth, of what name or sect soever.

CHAPTER VII.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING SANCTIFICATION, WASHING, AND CLEANSING FROM SIN AND CORRUPTION.

THE *true Christian* owns and believes the doctrine of sanctification, washing, and cleansing from sin and corruption; and he manifests his faith by the virtue and operation of the Spirit of God working in him; having been led by the same through the work of *repentance*, *mortification*, and *self-denial;* he is now not only turned from sin, and come to the mortifying of it, but also to the sanctifying, washing, and cleansing from it; so he comes to witness a being delivered from the dead body, and the dead to be buried out of his sight; and as he abides and dwells with this sanctifying and cleansing power, he is preserved from corrupting himself, or so much as touching the dead again: this is the antitype, and substance of all the divers washings, purifications, and sanctifications, used under the law, where the temple and all the furniture thereof were sanctified. Now he knoweth himself to be the temple of the Holy Ghost, 1 Cor. vi. 19; and this knowledge keepeth him from defiling of it, being bought with a price, not with gold, nor silver, nor corruptible things, but with the precious blood of Christ, which cleanseth and keepeth clean the *true Christian:*

and herein also he witnesseth the anti-type and substance signified by the laying of the people's sins upon a *scape-goat*, and letting him go into the *wilderness*, Lev. xvi. 8—26. These were the shadows of good things to come, the substance of which the *true Christian* now enjoyeth; and is come to the one everlasting offering, Christ Jesus, *which perfects for ever those that are sanctified*, Heb. x. 14; *and both he that sanctifieth, and they that are sanctified, are all of one: and he that is joined to the Lord is one spirit*, Heb. ii. 11. And the *true Christian* abiding in this sanctification and unity with the Lord, sins no more; so needs no further confession of sin, nor further sacrifice for it; *being drawn near unto the Lord with a true heart, in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water*, Heb. x. 22. Here is no more a remembrance again of sin; yet there is a possibility, after this estate is witnessed and enjoyed, that there may be a falling away, or a wilful sinning again, Heb. x. 26, which the apostle knew well, and therefore warned people to beware of it, that *they tread not the Son of God under foot, nor count the blood of the covenant, wherewith they were sanctified, an unholy thing; nor do despite unto the spirit of grace*, Heb. x. 29, 30. Therefore the *true Christian*, after he is washed, cleansed, and sanctified, watcheth against all that would defile him again; and in the spirit and power, which hath wrought his sanctification, abiding, he rules and reigns over sin and satan, and is no more entangled with the yoke of bondage; but keeps in his inheritance among them that are sanctified, who are members of that glorious church, which is without spot or wrinkle, or any such thing, holy, and without blemish, Acts xx. 32; Eph. v. 27.

The *titular Christian* also talks of and professeth the doctrine of *sanctification, washing*, and *cleansing from sin and corruption*. But his talk is not true, and his profession is feigned, because he is not a witness of the work thereof in himself: he hath read in the holy scriptures, *that no unclean thing can enter the kingdom; and that without holiness no man can see the Lord; and that the Lord will be sanctified of all that draw near unto him:* Therefore hath devised a profession of sanctification, which may be only talked of, but never possessed and wrought in him on this side the grave: and to this end he hath made up a faith of his own, and is wholly ignorant of that faith which was once delivered to the saints, or holy people, by which their hearts were purified. And by virtue of this feigned faith, persuades himself, that the sanctification and holiness of Christ without him, shall be reckoned and imputed unto him, whilst he remains unsanctified, and unholy; and that the cleanness, innocency, and spotlessness of

Christ shall be accounted unto him, notwithstanding he remains foul, guilty, and full of spots and defilements; and that God looks upon him not as he is in himself, but as he is in Christ Jesus, his Saviour; when indeed he is not in him; nor saved by him from that which defiles him; for, *if any man be in Christ, he is a new creature, old things are passed away, and all things are become new*, 2 Cor. v. 17: by this the *titular Christian* may try himself, if he be not really changed, the old creature and old things passed away, he is not in Christ; and God cannot, nor doth, look upon him where he is not; therefore let him not further deceive himself; for God's witness in his own conscience seeth and judgeth him where he is, out of *Christ, unsanctified*, in the *old* nature and *old* things; and God, from whence it comes, is greater, and seeth and judgeth him also.

And this *titular Christian* is so far from living and enjoying a sanctified state, as the *true Christian* did and doth, that he never comes to enjoy so much clearness and freedom from sin, as the *Jews* did, who lived in the types, figures, and shadows of good things to come; for they once a year, while they kept the law, were quitted and eased of all their sins and transgressions, and a full atonement was made once a year for all sins past. Which is more than all the *nominal Christians* upon the face of the earth really enjoy, notwithstanding their boast of living in gospel times, and in the days of the new covenant, and of salvation by Christ Jesus; their boast is vain: the gospel, which is the power of God to salvation, working and operating in their inward man, to save not only from the guilt, but from the act of sin, and to cleanse from all iniquity, they are wholly ignorant of, and strangers to; and the new covenant, the law in the heart, which makes free from the law of sin and death, and the Spirit that sanctifieth from it, reigns not in their mortal bodies; but the contrary, *viz.*, sin, and the law of it; and by the Spirit of truth they are convinced of it; and by the light in their consciences they stand arraigned, and convicted before the judgment-seat of God, let their profession be ever so high.

Nor is the *titular Christian* a living witness of the one everlasting offering, which perfecteth for ever those that are sanctified; nor of the oneness and unity which is between him that sanctifieth, and those that are sanctified; nor of the abiding with him that sanctifieth, so as to sin no more; *neither is he drawn near unto God with a true heart, sprinkled from an evil conscience; nor is his body washed with pure water.* He hath no full assurance of faith in these things; but rather concludes them unattainable on this side the grave, and so is held captive in the chains of sin and satan, and entangled with the yoke of bondage,

and in this state inherits misery and darkness, and is a member of that church which is full of spots and wrinkles, sores and corruptions, diseased from the crown of the head to the sole of the foot; of this church Christ is not the head: let the *titular Christian* imagine what he will, he must depart among the goats, because he is a worker of iniquity.

CHAPTER VIII.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING JUSTIFICATION.

THE *true Christian* believeth the doctrine of justification, and that it immediately succeeds the work of *sanctification: being justified by faith, even that faith which is the gift of God, he witnesseth peace with God through the Lord Jesus Christ*, Rom. v. 1: *And the just lives by faith*, Heb. x. 38. And he is come to the *spirits of just men made perfect*, even now in this age, as the *true Christian* did in former ages, testified of in the holy scriptures, Heb. xii. 23. Now to be justified, is to be made just, by the virtue of that faith which gives victory over the unjust, *and by that blood which cleanseth and saveth from wrath to come.* And this justification comes not by the works of the law; *for by that shall no flesh be justified*, Gal. ii. 16. nor by self-works, nor self-righteousness, but by the free gift of God, which leads through the law, and fulfils it, and destroys self-works, and self-righteousness, and establishes good works, and brings in everlasting righteousness, which exceeds the righteousness of *Scribes, Pharisees, and hypocrites*, and herein the *true Christian* stands justified in the sight of God, who *worketh all his works in him and for him, to will and to do of his own good pleasure: and none can lay any thing to the charge of this elect, whom God justifieth*, Phil. ii. 13; Rom. viii. 33.

The *titular Christian* professeth the doctrine of *justification* by faith in Christ Jesus; but it is no more than a bare profession, and his faith is not the faith of God's elect, neither is he led into peace with God by it, nor receives power by it to gain victory over the unjust nature and spirit that lives within him, but imagines an imputative *justification*, and applies the justness, righteousness, and holiness of Christ, wrought without him, above 1700 years ago, unto himself, while he is unjust, unholy, and unrighteous; but this avails not the *titular Christian* at all: herein also he deceives himself, being not experimentally acquainted with the blood of Christ, which justifieth, washeth, cleanseth, and saveth from wrath to come, and from that which is the cause of it, viz., *sin*.

And so he knows not a leading through the law, which was added because of transgression, and hath power over the transgressor, as long as he liveth, unto Christ, who was before the law, and before there was any occasion for the law, who alone was able to justify the righteous, and condemn the wicked, whose ways are all equal, just, and righteous, never condemning the just, nor justifying the wicked; and it may be truly said of this *titular Christian*, as Christ said to the covetous *Pharisees*, who derided him, *ye are they which JUSTIFY YOURSELVES before men, but God knoweth your hearts; for that which is highly esteemed amongst men, is abomination in the sight of God*, Luke xvi. 15.

Now the same spirit that then derided Christ, and set him at naught, and that then ruled in the hearts of *Scribes*, *Pharisees*, *and hypocrites*, and impenitent hard-hearted *Jews*, is, in this part of the world called *Christendom*, turned professor of him in words, and teaches him in whom it rules to talk of salvation and justification by him, though at the same time that spirit lives and rules in his heart, *to which God looks*, *and which he knoweth*, that denieth, despiseth, betrayeth, and crucifieth him, even while he pretends to worship him, as the *Jews* did, *who smote him on the head*, *spit upon him*, *mocked him*, *and at the same time bowed their knees*, *and worshipped him*, Mark xv. 19; and as *Judas* did, who said, *Hail*, *Master*, *and kissed him*, *and at the same time betrayed him*, Mat. xxvi. 49. The *nominal* or *titular Christian* is guilty of the same thing, he living in that, and daily committing that which ever was the cause and occasion of all his sufferings, viz. *sin*. Therefore is he many times convicted, reproved, judged, and condemned in his heart by God's Spirit that searcheth it, even while his tongue talks of justification: now to this Spirit of God which *searcheth his heart*, *and trieth his reins*, is this *titular Christian* counselled to take heed, and to hear its judgment concerning him, and with his whole heart receive the same, and by it judge all the flatteries, vain conceits, notions, imaginations and dreams, by which he hath been led and deceived, through the subtilty of that grand enemy the devil and satan, who will suffer his servants, children, and slaves, to turn professors of *Christianity*, and be *Christians* in name, and to talk of the gospel, while he keeps possession of the heart. Let the *titular Christian* consider these things before it be too late.

CHAPTER IX.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING BAPTISM AND THE LORD'S SUPPER.

THE *true Christian* believes and lives under the two great ordinances of Christ, *baptism* and the *supper of the Lord* in the mystery; and he can give an experimental account how he comes to live in the enjoyment of these ordinances, even how he passed through the work of regeneration, mortification, self-denial, sanctification, and justification, before he becomes to be a true subject, and partaker of these ordinances; he can tell how *the old man with his deeds were put off, and the new man put on;* for *he that is baptized into Christ, hath put on Christ*, Gal. iii. 27; not only professed him while the old man was alive, but baptized with the same baptism he was baptized with in a measure, even with the Holy Ghost and fire, which is inward and spiritual, and washeth, cleanseth, and purifieth inwardly and spiritually, which all the outside washings and baptisms were but a type of; and by this baptism the *true Christian* is not only washed and made clean, but kept and preserved by the same clean and pure, prepared and made fit to put on the wedding-garment, and to sit at the table of the Lord, and partake of the feast of fat things, and drink of the wine that he hath prepared, which is the blood of the New Testament, *which is drink indeed*, and he *eats the flesh of the son of man, which is meat indeed*, and this is the supper of the Lord, John vi. 53, 55; and he eats and drinks worthily, *discerning the Lord's body*, having heard his voice, and opened the door at which he once stood knocking; and he is now come in unto him, according to his faithful promise, and *supped with him*, and he with him, Rev. iii. 20; here is the fruit of the *vine drank new in the kingdom of God*, Mark xiv. 25; and here is the blessed man *that eateth bread in the kingdom of God*, Luke xiv. 15, and sitteth down therein, being clothed with his wedding-garment of fine linen, and enjoying the efficacious virtue of him, which is everlasting life and salvation, hungering and thirsting no more after the forbidden fruit, nor after the wine of *Sodom*, because he hath the same mind which was in Christ Jesus, who never hungered nor thirsted after those things, though tempted, yet never transgressed, but overcame the devil in all his temptations. This is the state and glory of the *true Christian;* this honour have all the saints, who come to be established in the mind of Christ;

and this honour they had in former ages, borne witness of and testified in the holy scriptures, is in store, and laid up for all that love his appearance, and come unto God by him.

The *titular Christian* saith, he owns Christ's ordinances, and professeth himself a subject of the *baptism* of Christ, and a guest at the Lord's table; but his profession must be examined, tried, and searched; for as in other things, so in this he must not be so because he professeth it; this were to judge according to appearance, and so not righteous judgment; his account that he gives to prove that he is so, is as followeth; *first*, as to *baptism*, he hath received the administration of it by water after one fashion or other; either when he was a child, he had water sprinkled upon his face by the hand of a priest, or plunged all over, it may be accompanied with other ceremonies, as spittle, cream, salt, oil, and the sign of the cross; or otherwise, when he grew up to years of discretion, able to receive the traditions of his forefathers, and to read the holy scriptures, therein he finds that divers were baptized in water after they did believe in *John's* ministry, who was the peculiar minister of it, and was a burning and a shining light in his day, and as the voice of one crying in the wilderness, *Prepare the way of the Lord*, and that Jesus himself was baptized therewith, and that many others were baptized, not only by *John*, but also by the disciples and apostles of Jesus. Now this reader, it may be in the tenderness and simplicity of his spirit, the veil being over his heart when he reads, is ready to conclude, surely this is an ordinance of Christ, this is Christ's baptism, and if I will be his disciple, I must be a subject of it; if I would be counted a believer, I must also be baptized with water, or else I cannot be saved; and so this reader, his eye being abroad, and being ignorant of that head, in which the wise man's eye stands, and not discerning the *times and seasons* and the divers *dispensations of God towards mankind since the fall*, nor *perceiving the end of them*, lays hold of the shadow and figure instead of the substance, and gets possession of the shell instead of the kernel, his body washed, though not with the pure water of the word, his outside baptized with outward water, and then accounts himself a subject, and partaker of Christ's ordinance: bnt herein the *titular Christian* of all sorts is deceived; for notwithstanding his teachers tell him, that he entered within the pale of the church, and was made a member of Christ, when he was sprinkled with water in his infancy; and the other, when of understanding to imitate others, I say, herein he deceiveth himself, and is deceived, because he still remains ignorant of the *one baptism*, which washeth and cleanseth the inside, purifieth the heart, and sprinkles the conscience from dead works, of which all

the outside sprinklings, washings, and baptisms that ever were appointed of God, or practised of holy men, were but a figure or type: and the *true Christian* sticks not, nor remains in any of them; but it is a great mystery to tell the *titular Christian* of being baptized with this one baptism, which is the baptism of Christ, under the term of Holy Ghost and fire, though he may read that Christ foretold, that even those that were partakers of *John's* baptism, which was the greatest of outward baptisms, should be baptized with the Holy Ghost and fire: and *John* said, *I indeed baptize with water, unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire*, Mat. iii. 11, 12. This the *true Christian* witnessed fulfilled in the primitive times; and now is partaker of the same, *being baptized into Christ, hath put him on, being baptized into his death, is buried with him in baptism*, Gal. iii. 27; Col. ii. 12; and this baptism being one, brings all that are partakers of it, of what *nation* or *country* soever, *bond* or *free*, into *one body*, into oneness of *heart*, and *mind*, and *spirit*, as *Paul* testified to the *Corinthians: for by one Spirit we are all baptized into one body, whether we be* Jews *or* Gentiles, *whether we be bond or free, and have been all made to drink into one Spirit*, 1 Cor. xii. 13. This blessed oneness and unity, is the fruit and effect of the one true baptism of Christ Jesus.

These things the *titular Christian* can read of in the Holy Scriptures, which the *true Christians* were witnesses of: but till the veil of the covering be rent and taken away from off his heart, and he truly turned unto the Lord, and becomes sensible of the operation of his Spirit, as a *fanner*, as a *purger*, as a gatherer of the *wheat* in the garner, and as a fire to burn up the *chaff*, till he knows this working in his own heart, he remains in death and darkness, and only talks of *heavenly things*, lives in the *earthly*, and boasts of Christ's ordinance of *baptism*, but is a stranger to it, and sticks in the outside and shadow, and abides in the outward court which is trodden under foot of the *Gentiles*, and cries up the temple of the Lord and his ordinances, but dwells not therein, nor is a living witness or member thereof.

And concerning the *Lords supper*, the *titular Christian* professeth himself a guest prepared to sit at the table, and to eat of the dainties that he hath prepared; but the master of the feast hath appeared, and taken notice of his guest, and hath given an eye also to his children, to see beyond the outside appearance and profession; and the day of trial and manifestation is come, and

the *titular Christian* must be examined, whether he sits at the table of the Lord, and eats of his flesh, and drinks of his blood; or on the contrary, whether he only professeth it, and crowdeth himself in unprepared, without his wedding-garment, and catcheth at a shadow, and feedeth upon husks, and is as one that dreameth he eateth, but when he awakes, is hungry; therefore how doth he demonstrate that he is a partaker of this supper? Why, he hath received by tradition, or findeth it written in the holy scriptures, *that the same night that Christ was betrayed, he took bread and blessed it, and brake it, and gave to his disciples, and said, take, eat, this is my body, which is given for you, do this in remembrance of me, and also the cup, saying, this cup is that new testament in my blood, which is shed for you, this do as often as ye drink in remembrance of me;* and *Paul* saith, *so often as ye eat this bread, and drink this cup, you show forth the Lord's death till he come.* This was to the disciples, and was in itself but a representation and figure of that which is meat indeed, and drink indeed, which *Paul* principally aimed at, which at Christ's second appearance without sin unto salvation, his saints and disciples were partakers of: but the *titular Christian* before he hath approved himself a disciple of Jesus, and before he hath followed him one step in the work of regeneration, begins to imitate what he finds was practised by Christ and his disciples, though not in the *same spirit*, nor to the *same end;* one sort gets bread and wine, and consecrates it, as he saith, and then imagines it immediately *transubstantiated*, or changed, into the *real flesh* and *blood* of Christ; this is a great and strong delusion indeed, contrary to his outward senses, which are able to try outward things, for the very bread and wine so consecrated, remain of the very same *quality*, *nature*, and *form* as before, and as subject to *decay*, *mould*, and *corrupt*, and be *eaten by vermin*, as any other bread and wine of the same kind.

Another sort, not quite so much besotted in this thing, blesseth bread and wine after his manner, and looks upon it as bread and wine after his blessing is bestowed upon it, eating and drinking of it, some after one manner, and some after another, calling it *a blessed sacrament*; one will eat it before dinner, another after supper; one standing, another kneeling, another sitting, and do not look upon it as *real flesh and blood*, but a *representation*, *type*, or *figure*, or something which ought to be partaken of in remembrance of Christ till he comes. But in all these things the *titular Christian* deceives himself, and indeed hath no part in the one, nor in the other, in the true *figure*, nor in the *substance*. And notwithstanding his outward mouth eats and drinks outward bread and wine, which comes from beneath, and is the fruit of the earth,

his inward man pines and hungers for want of partaking of that living bread which comes down from heaven; and is wholly a stranger to that *flesh* which is meat indeed, and to that *blood* which is drink indeed, and puts the coming of the Lord far off; and is wholly ignorant not only of him, but of the manner of his coming also, and of the very door of conscience at which he stands knocking, and so doth not open unto him, but openeth to a stranger, and entertaineth his enemy, and giveth place and obedience to that which occasioned all his sufferings, to wit, *sin*, and the author of it; this is to sit at the table of devils, eating of the *forbidden fruit;* in this state he hath no part in the precious promises, no right nor title in Christ nor his ordinances, *much being to do before all things are prepared, and made ready for the last supper*, 1 Cor. x. 21: and before this *titular Christian* is made fit to sit at the table with him, or stand upright in his presence; and before he knows him to make his abode with him, and to sup with him, as he hath promised, and as the *true Christian* in former ages, and now in this age enjoyeth, who did and doth witness eternal life abiding in him: *for he that eateth his flesh and drinketh his blood, hath eternal life, and dwelleth in him, and he in him.*—Read John vi. 53—58.

This the *titular Christian* cannot receive nor understand, no more than the *Jews* did; this he stumbleth at, and goeth backward, murmureth and taketh offence at, as some of old did, when Christ was speaking of the bread which came down from heaven, which, who eat of, should live for ever, many of his own disciples said, *This a hard saying, who can hear it?* And so, *murmured, and went backward, and walked no more with him.* These, though they heard his many gracious words, and saw his mighty works and miracles wrought before their carnal eyes and ears, yet they saw not him, as he was the mighty power of God, nor heard him, as *Peter* did, who said, when he asked the twelve, *Will ye leave me also? Master, to whom shall we go? Thou hast the words of eternal life; and we believe and know thou art Christ, the Son of the living God. This knowledge*, Christ said, *was revealed unto him, not by flesh and blood, but by his heavenly Father.*

Now the *titular Christan* denies *revelation*, the only means of all true knowledge; and so in his carnal imaginations, and exalted mind above the cross of Christ, glories in the flesh, and prides himself with what flesh and blood hath taught him, and revealed unto him; and cries up natural bread, and natural wine, and a natural supper, which feeds the natural man, and remains a stranger to that bread which cometh down from heaven, and to the wine of the kingdom, to the supper of the Lord, and to

his table which is richly spread; and derides the *true Christian*, who possesseth and enjoyeth these things. And this is the cause, that notwithstanding the *titular Christian* eats ever so often of this outward bread, and drinks this outward cup, which he in his ignorance calls, *the supper of the Lord*, he hungers and thirsts again, even after the *forbidden fruit*, and after the wine of *Sodom* and *Egypt*, and drinks down iniquity as the ox drinketh water: and so, in the end, notwithstanding his notions and profession of the *supper of the Lord*, and *eating at his table*, his soul is hard bestead with hunger, and pines for thirst, and labours for very vanity, sowing the wind, and reaping the whirlwind of the wrath of God. This is the state of all the *titular Christians* upon the face of the earth, of what name or sect soever.

CHAPTER X.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE UNIVERSAL LOVE OF GOD TOWARDS ALL MANKIND.

THE *true Christian* believes, that the love of God is universal unto all mankind; that his grace, which bringeth salvation, hath appeared and doth appear unto all men; that he hath given a manifestation of his Spirit to every man to profit withal; even to the rebellious; that God so loved the world that he hath given his only begotten son, that whosoever believeth in him should not perish, but have everlasting life; and that he is the true light, that lighteth every man coming into the world; that this light is saving and sufficient to lead all mankind, that love it and walk in it, to him from whence it comes, where they may inherit life and salvation. God wills not the death of him that dies, neither doth he desire the death of a sinner, but rather that he would turn and live; his call is to all men everywhere to repent; *and there is a possibility that all men may hear his voice, repent*, and may partake of his universal love, and be saved by his grace, which hath appeared, and profit by the manifestation which he hath given, and be guided out of rebellion by his good Spirit, and to believe in him, which saves from perishing, and gives everlasting life. These things are called for, and exhorted to throughout the holy scriptures; and there is a possibility to obey them; otherwise all is in vain, the call to all in vain, the appearance of grace to all in vain, the gift and manifestation of the Spirit to every one in vain, and the shining of the light in vain, if *men may not obey it, and walk in it*. So man's destruction is of himself, and his sores remain uncured, and his soul unredeemed; not because there is

no balm in *Gilead*, or because the arm of the Lord is shortened, or his love abated; neither because he hath decreed any man's destruction from eternity; but because men will not make use of the balm, nor be gathered by his arm, that is stretched out all the day long, even to the rebellious, to save them, nor receive that love that daily is tendered: their eye is blind, and their souls poor, miserable, and naked; not because he hath not eye-salve, fine linen, and treasures of wisdom and knowledge to furnish them withal; but because men are taken up with other things, and have no mind to purchase gold tried in the fire, nor white raiment to be clothed: the forbidden fruit seems more beautiful and lovely to desire, the enemy having drawn out man's mind to look after it, he turns his back upon the other; then his eye is blinded, and his ear stopped; then he cannot see the glory of God to surpass the beauty and glory of all things visible and invisible, nor delight in the hearing of his voice and obeying it; but his stolen water is sweet, and the forbidden fruit is pleasant to man in this blind, deaf, and dead estate, wherein he walks in the broad way, and falls into every temptation, bait, and snare of the enemy, that old serpent, who, having drawn him thus far, takes him captive at his pleasure. *Thus entered sin in the beginning, and thus it increaseth, and thus the enemy prevaileth.*

Now, no man in this estate can open that eye which was blinded through transgression, nor unstop that ear, nor save and deliver himself out of the hand of his enemy, which holds him in sore captivity. Therefore, herein is the universal love of God manifest, that he hath laid help upon one that is mighty, that is able to save to the uttermost; that he hath appointed and prepared a seed that is able to bruise the serpent's head; and that he hath sown this good and powerful seed in the hearts of all men, in the bad ground as well as in the good; and that he hath caused his light to shine in the hearts of all, though in darkness: and his rain to fall upon all, just and unjust; and to call upon all men everywhere; to follow mankind, who is run from him by transgression, and hid himself among the trees, and covered himself with the fig-tree leaves, and to meet with him in the cool of the day; and to reason with him, reprove, correct, and chastise him, in order to do him good, if he will hearken to his voice, and turn at his reproof; and be gathered by his arm, which is stretched out to save him; which, if he doth, he shall not miss of salvation: but if he stops his ear, hardens his heart, and continues in rebellion, and refuseth to be reconciled, his destruction is of himself, and God will be just when he judgeth.

CHAPTER XI.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE DOCTRINE OF ELECTION AND REPROBATION.

ELECTION and *Reprobation* stand in the two seeds, called *the seed of the woman*, and *the seed of the serpent;* and all mankind are partakers of the one or of the other, as either of these two seeds grows up in them, and as they grow up in the one, or in the other, or join to the one, or to the other; and are born of the one, which is incorruptible, or of the other, which is corruptible. And this seed, which is incorruptible, and hath remained pure throughout all generations, is that in which all nations are blessed, as they come to be born of it, Acts iii. 25. And this is it unto which all the promises of God are *yea* and *amen*, which was not made unto seeds, as of many, as *Paul* saith, speaking of the seed of *Abraham, but of one seed, which is Christ; and they that are Christ's are* Abraham's *seed, and heirs by promise*, Gal. iii. 16, 29. And the election, or choice of God, stands in this seed, and all the heavenly blessings, and evangelical promises, come to be enjoyed and inherited by mankind through faith in this seed, through the growing up of it in them, and through the knowing it to remain in them, and become the greatest of all seeds, stopping the growth of the seed of the serpent, bruising his head, and causing his whole body to languish and die; and through the knowing this seed become so powerful in them, as to possess the gates of its enemies. With this seed, and with all that are born of it, God's election stands sure, and his covenant is kept with it for ever; whom he loves here, he loves to the end; and all that love this seed, he will be their God, and they shall be his people; and those are the elect, which can never be deceived, nor the gates of hell prevail against.

And the *true Christian*, who is born of this incorruptible seed, obeys *Peter's* exhortation, *Giving diligence to make his calling and election sure; adding to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity; and as he doth these things, he shall never fall, but have an entrance ministered abundantly into the everlasting kingdom of his Lord and Saviour Jesus Christ*, 2 Pet. i. 5, 6, 7, 10, 11. *And he lays aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, and becomes as a new-born babe, desiring the sincere*

milk of the word, that he may grow more and more, and increase with the increase of God thereby, until he grows up in the promised seed, in which his calling and election stands, unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, growing up in him in all things, which is the head, even Christ, 1 Pet. ii. 1, 2. This is the mark of the high calling of God in Christ Jesus, and these are the marks, tokens and signs, fruits and effects, which attend and accompany all those that are born of this incorruptible seed, in which their election stands, in, through, and by which their calling and election is made sure. And the *true Christian*, who is thus elected, and born of this seed, hath not only the witness in himself, and the Spirit of God bearing witness and sealing to his spirit, that he is a child of it; but the fruit of this seed also shows itself forth and appears, that men may see and behold it, and glorify his father which is in heaven.

Now the reprobation stands in the seed of the serpent, and all that are born of it, are born of flesh and blood, and of the will of man, and not of the will of God, nor by promise; and in whomsoever this seed grows up, *enmity increaseth* in them against the seed of the woman, against the promised seed, and all the children of it; hence arose *Cain's* envy, *Ishmael's* mocking, and *Esau's* rage, and is continued in that generation or birth, down to this age: this is that *birth* that is born after the flesh, which always did, and doth to this day, persecute him that is born after the spirit; this is he that was grown a great dragon in *John's* day, *which persecuted the woman that brought forth the man child, and that went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus.* And he is the same at this day, and his wrath, enmity and work is the same in the hearts and hands of all mankind, in whom this seed of the old serpent hath taken root, and grows up: this is the *seed of the wicked that shall be cut off, and of the evil doers, that shall never be renowned*, Psalm xxxvii. 28; Isa. xiv. 20; and all that are joined to it, and become children of it are reprobate to every good word and work, and go upon their bellies, and dust is their meat, and they dwell upon the earth, where the woe is, and where the devil is come down among them, and they walk upon that ground that is cursed, and inhabit the dark corners thereof, and they hate the light, and are reprobate from the presence of God, and from the glory of his power, children of disobedience and wrath, in whom the old serpent rules, and holds them in sore captivity; and as in this state of reprobation they abide,

Marks of Reprobation.

they are children of the devil, and his lust they do, his servants and slaves they are, and cannot cease from sin, nor enjoy the many glorious promises made to the seed of the woman, nor know the serpent's head in them bruised by it, nor the great red dragon chained, being reprobate from that faith which gives victory over him.

A possibility that the Reprobate may become Elect.

But out of this estate of reprobation and deep pit of misery, wherein a great part of mankind is held, the testimony of the *true Christian* is, that God hath appointed a means of deliverance, salvation and redemption; there is, during the day of visitation, a possibility of being born again of the other seed, the incorruptible seed, wherein the election stands; children of disobedience and wrath may become children of God, and partake of his grace and mercy, and witness redemption from the earth, and the cursed ground with its cursed fruit burned up by the spirit of judgment and burning; and the seed of the serpent may be rooted out of the heart of man, though it hath grown there long, and filled it with its fruit; and the good seed of the kingdom may spring up and grow there; and every thorn, briar, thistle, and plant, which hindereth its growth, may be pulled up, which the heavenly father hath not planted; and they that have borne the earthly image, may bear the heavenly; and those that have yielded their members servants to unrighteousness, may yield them servants to righteousness; and those that are foolish, may become wise; those that are disobedient and deceived, may become obedient and undeceived; those that *serve divers lusts and pleasures, and live in malice and envy, hateful, and hating one another*, may come to witness victory over, and redemption from all these things; and this *true Christian's* testimony is plentifully borne witness to in the holy scriptures, as *Paul* wrote to *Titus*, saying, *we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another*, Tit. iii. 3: these were all the fruits and effects of the evil seed; these were all fruits of the ground that is cursed; and in this estate they were reprobate concerning the faith, and children of wrath as well as others: *but, saith he, after the kindness and love of God our saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our saviour.* So in the kindness, love, and free mercy of God, by the washing of regeneration, or new birth, they become transplanted out of the old into the new, out of the seed of the serpent into the seed of the woman, out of the repro-

bate state into the chosen and elected state; taken out of the wild olive, and planted or grafted into the *true vine that brings forth fruit, which glads the heart of God and man*: and he is ready to do the same in this age for all that love his appearance, and harken to his voice, and obey it, and shut their ears against the voice of the serpent, which is possible to be done: these shall enjoy God's salvation, and partake of his love and kindness, which the saints enjoyed in former ages, and do in this age, and is freely tendered to all for their everlasting good. For God hath not, as some *titular Christians* affirm, predestinated or fore-ordained the greatest part of mankind, or any part, to everlasting perdition, nor made any fixed decree, that so many and no more, shall be saved, and all the rest damned, and that this decree was established before mankind was brought forth, without having respect to either good or evil that they should do.

This is a doctrine that is accursed, and contrary to the gospel or glad-tidings of peace and reconciliation, and inconsistent with all the dispensations of God's love towards lost man, ever since he obeyed the voice of the serpent, and his seed grew up in him, and ever since the devil got his seat and dominion in man, all which have been in order to break his power, and dispossess him, cast him forth, and spoil his goods, and to sweep and garnish the house, and furnish it again with heavenly goods, as it was before the devil and his goods entered, and as it was before the evil seed was sown in man's heart, and before he entered into temptation, or eat of the forbidden fruit; this hath been the end of the Lord in all his promises, appearances, and dispensations, before the law, and under the law, and in the days of the evangelical prophets, who saw and prophesied of glorious things, which God would bring to pass for the universal good of mankind; for *Isaiah* saw that day in which the Lord with his sore, great and strong sword, should *punish leviathan the piercing serpent, even leviathan that crooked serpent, and slay the dragon that is in the sea;* and he saw that *the abundance of the sea should be converted, and the forces of the Gentiles should come* unto him, *whom God hath appointed to be his salvation to the ends of the earth*, Isa. xxvii. 1; lx. 5; and he spake of a time wherein the Lord would gather all nations and tongues to come and see his glory, which he had *given for a light to the Gentile, and for the glory of his people* Israel, *to finish transgression, and make an end of sin, and bring in everlasting righteousness, to destroy the devil and his works, to repair the breach, and restore paths to dwell in, even paths of holiness, wherein the wayfaring man, though a fool, cannot err*, Dan. ix. 24; Isa. lviii. 32; xxxv. 8; this is the end or substance of all the dispensations of God; and many have been, and are

living witnesses of the same, and no man is exempted by any decree of God from the enjoyment of these things.

And all those *Babel* builders, and blind guides, which set up and minister this kind of doctrine, that God hath pre-ordained how many persons shall be saved, and how many damned, if people were not as ignorant and as blind as themselves, their trade would quickly be spoiled and come to an end, and no body would employ them; for if there be a fixed decree from all eternity how many shall be saved, and how many damned, and that neither the one nor the other by all the good and evil they can do, are able to alter this determinate counsel; then altogether in vain is it for people to hire such builders, who say beforehand, their tower will never convey any to heaven, who are not designed to go thither without it, or to maintain such unprofitable talkers and babblers, when they can neither make them better nor worse, nor bring one soul to salvation that is not determined and decreed already to be saved, nor direct one soul how he may escape hell, that shall not escape it without their directions: these are unprofitable and vain talkers indeed, and messengers of miserable tidings, that preach this doctrine of devils in the world, the fruit and effect of which runs many a poor soul upon one of these desperate rocks, dissolute *despair*, or implicit imaginary *security*.

Much might be said to shew the grossness and absurdness of this kind of doctrine; but intending brevity and a hint at things, and hoping the light of the glorious gospel, that now shines, and is broken forth in the hearts of thousands and tens of thousands, will disperse this gross darkness, and cause this destructive pernicious doctrine to vanish away, especially in this nation of *England*, before this age is worn out: I say, for these two reasons I forbear to enlarge, with a breathing to the Lord, that people may come to know the fallow ground ploughed up, and the hard clods broken, and their hearts made tender and honest, that the good seed of the kingdom, wherein the election stands, may spring and grow up, and bear fruit in them to everlasting life, and the seed of the serpent rooted out, and he and all his works destroyed: this is the glorious liberty which the whole creation groans for, and some already enjoy; praises to God for ever, whose love extends to all, whose arm is stretched out to help all, whose sceptre of salvation is held forth to all, whose desire is, that all may come to the knowledge of his truth, and be saved. This is the testimony of God, and of those righteous men that knew him in former ages, who were born of the incorruptible seed, and is the testimony of the righteous in this age; and the contrary is the testimony of the enemy of God and man, that old serpent and his

children, who are born of the seed of it, and their fruit is the offspring of the adulterer and the whore, whom God will judge. This is the word of truth to all whom it may concern.

CHAPTER XII.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING TEMPTATION.

JAMES saith, *Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say, when he is tempted, he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed,* James i. 12, 13, 14.

Now the *true Christian* is a witness of this saying of *James*, having found the blessedness that follows the enduring temptation, and received the earnest of the crown of life: and he truly and experimentally knoweth, that God cannot be tempted with evil, because that heavenly light and grace, and manifestation of the Holy Spirit, which he is partaker of, and endued withal, and is of God, cannot be tempted with evil, nor be prevailed upon to consent or take pleasure in any unrighteousness; and this good and perfect gift of God, which cannot be tempted with evil, nor tempteth no man, being *received, believed in, and entertained in the heart*, is that which enabled the righteous in all ages to endure temptation, and doth enable them in this age: and all those that know not, receive not, believe not in this good and perfect gift of God, given and sent into the world, to sinners as well as saints, they cannot, nor are able to endure temptation; but are led away of their lusts, and enticed, and fall into temptation, for want of faith in the gift and power of God, which is as near them as the temptation, and able and ready to deliver them, if they would regard it and obey it.

Now, the ground of all temptations is *within*, the lusts that lead away, are *within*; the light which discovers them, and the grace which is sufficient, and the Spirit which mortifies the lusts, must also be known *within*, where the temptations rise and attend mankind, *even the righteous for a time*, and divers outward objects also may present, in order to draw out and allure the mind to join with them, and to entertain them: but neither the temptations within nor without can prevail, until the light is disregarded, the appearance of grace slighted, and the Spirit of God despised, and the mind joined to the tempter and temptation.

Now, it is no sin to be tempted, but to enter into the temptation. No man was ever condemned because tempted, or because evil motions and temptations did arise in him, and present themselves, if he entered not into them, nor give place to them, nor joined with them in his mind, nor suffered his members to obey them; but kept in the light, grace, and Spirit of God, by which he resisted them, and the author of them, and made him flee: this is the blessed man that endureth temptations.

So though temptations are evil and sinful in themselves, and did at some times attend the righteous in all ages, and do at this day; yet if they give no place nor consent to them, nor obey them, but by the light and Spirit of God judge them, and walk in the light which discovers them, and the evil tendency of them, and are preserved from joining to them, they are no sinners because tempted; as for instance, to speak but to a low state, if any are troubled with unclean and vain thoughts, and tempted with dark unlawful imaginations, which in themselves are evil and * sinful; yet if they by the light and Spirit of God judge them, and give no place or obedience to them, but wait to see the *ground* thereof removed, they do that which is right in the sight of the Lord, and are no sinners; so if tempted to use any member of the body, to speak or do any evil; as, the tongue, to lie, flatter, or dissemble, or speak perverse things; or the hand, to do violence to any man; or the feet, to run to do mischief; if these members are not yielded up to serve and obey these temptations, those so tempted are no transgressors; but are witnesses of that prayer, and the effect of it, which Christ taught his disciples, *Lead us not, or let us not be led into temptation, but deliver us from evil.*

* *These will lodge in that flesh in which dwells no good thing, till it and its habitation be mortified, and removed, which is to be known, even while the earthen vessel remaineth, that holds the heavenly treasure.*

Christ Jesus was attended with divers great temptations, and the old serpent, that deceived the first *Adam*, was very bold with him, and carried him from * place to place, from the wilderness to the holy city, from thence to the pinnacle of the temple, and then to an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them, with a promise, *he would give them all to him, if he would fall down and worship him:* but he, standing in the power of his Father, gave no place to him, but rebuked him, and resisted him in all his temptations, and overcame him. Now it is said, *Whilst the time*

* *Let him that readeth, understand.*

of temptation lasted he eat nothing, and when it was ended, he afterwards hungered, Luke iv.; *and when the devil departed, angels ministered unto him,* Mat. iv.; this is the glory of the second *Adam,* that never fell though tempted to fall, eat no forbidden fruit though tempted to eat; neither did he hunger, in the time of temptation, after it; nor gave place to the lies of the old serpent, that allured and deceived the first *Adam* thereby, and subjected him under hope of enjoying a better estate than that wherein God had placed him. Thus he fell into the depth of misery: first by letting out a desire after the pleasantness of the forbidden fruit, and *hungering after it in the time of temptation;* and then putting forth the hand, and joining to it, he obeyed and eat, and so fulfilled the lusts of the serpent. And thus, and in this manner, temptation prevails over all the sons of the first *Adam,* who bear the earthly image, and are not born again of the promised seed, that breaks the head of the serpent, and redeems from under his power, and brings to grow up in the second *Adam,* who could not be prevailed upon with his lies and subtilty.

And this second *Adam,* Christ Jesus, is the captain of the *true Christian's* salvation, who is gone before, leaving him an example, to follow his steps: and he hath endued him with heavenly power, and armed him with spiritual armour, and furnished him with strength so to do; so the *true Christian* is compared to a good soldier, that follows his captain, and fights with him, and doth not desert him, and leave him to fight by himself; but makes good use of the power, armour of light, and sword of the Spirit, that is given him to war withal, and to overcome his enemy withal; and he keeps on his breastplate of righteousness, and the helmet of salvation, which are able to quench all the fiery darts of the devil, and so follows his captain, not only conquering, but also to conquer; for when he hath overcome him not only in the field, but hath also pursued him to his * strong holds, and beaten him out there, and pulled them down; and *cast down imaginations, and every high thing, that exalts itself against the knowledge of God, in which he built them.* When this is effected by virtue of the weapons which are mighty, and by the power of him which enables the *true Christian* to do all things, he still keeps on his watch-tower, which is the light of Christ, wherewith he is enlightened, that he may not be surprised with another part of his forces: and as he keepeth watching there, in vain are all the enemy's stratagems, wiles, and subtle devices; in vain are all his snares and ambushments laid; in vain are all his temptations and allurements, as the *true Christian*

* *The Devil's strong holds are built in the wills, thoughts, and imaginations of men.*

keeps in that, and dwells in that which the devil hath no part nor fellowship in, viz., *the light*, whereby he is discovered, and all his baits and snares seen and avoided.

It is in the darkness, and over all that dwell in it, that he prevails; his power stands there, and is exercised over all that walk in it; he need not go about with wiles and devices to deceive such, who already dwell and are subjects in his kingdom; nor he need not go about like a roaring lion, seeking to devour them, being already under his dominion, and obedient children, vassals and slaves to him; he need not use subtilty to tempt such, but power to command, and they obey.

But it is against the children of light, that are turned from the darkness, and from under his power, that he improves all his cunning subtilty and devices, and it is against them he rageth, if by any means he can beguile them, as he beguiled *Eve, and corrupt their minds from the simplicity that is in Christ*, 2 Cor. xi. 3; even after they are presented as a chaste virgin to Christ, and are come to a dwelling place in Paradise, and to appear before God in heaven; he will not cease to tempt and accuse there, as he hath done, he is still ready to do; he tempted and beguiled *Eve* in Paradise, Gen. iii.: and *on a day when the sons of God appeared before the Lord, Satan came also among them, and accused* Job, Job i.; and *John* in his day saw the *great red dragon appear in heaven, waiting to devour the man-child*, Rev. xii. 4; he that reads let him understand. This made *Paul* fear the serpent might beguile them he wrote to, as he beguiled *Eve*, and through his subtilty tempt and allure them out of innocency, out of a virgin, sinless, and harmless estate, after they were in it, 2 Cor. xi. 3; * this he once did, and may do again, if he be not watched against, and resisted in the power of the second *Adam*, which enables to endure temptation, and so to receive the blessing, and after trial *to enjoy the crown of life, which the Lord hath promised to them that love him*, James i. 12.

* *It is possible to be tempted and allured out of innocency, and to lose a good estate.*

CHAPTER XIII.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING A HOLY LIFE.

THE *true Christian* believeth that it is his duty to live a holy life, to forsake the devil and all his works, the pomps and vanity of the world, which lies in wickedness, and to keep God's

holy will and commandments, and they are not grievous unto him; for he loves the law of God in his heart, and sees it written there with his own finger, enjoying that precious promise, *I will write my law in their hearts, and put my fear into their inward parts;* and he can say, as *David* once did, *O how I love thy law, it is my meditation all the day! How sweet are thy words unto my taste! Yea, sweeter than the honey to my mouth; thy law is my delight; the law of thy mouth is better to me than thousands of gold and silver*, Psal. cxix., lxxii., xcvii., ciii. The *true Christian* being in this estate, and persevering in this love of God and his law, it becomes his meat and drink to do the will of his heavenly Father: and so by walking in this law, and meditating in it, and by feeding on this word, which is sweeter than honey, he becomes so united with it, and so natural a subject and child of it, that he comes to be able to say, as some of old did, *We can do nothing against the truth;* this is the true forsaking the devil and all his works, and the keeping God's holy will and commandments. And as the *true Christian* grows up in this, he doth always that which pleaseth the captain of his salvation, who is gone before, being bone of his bone, and flesh of his flesh, sitting in heavenly places with him, beholding the glory of their heavenly Father, even the same glory, which was before the world began, before the devil and his works entered, before his holy will and commandments were broken, or before the forbidden fruit was eaten. Those that have their eyes anointed with eye-salve, and are clothed with fine linen, have their garments washed in the blood of the lamb, and follow him whithersoever he goeth, have no guile in their mouths, but stand before the throne of God without spot or wrinkle; those are they that are redeemed from the earth, have their conversation in heaven, and give the glory to him, who is God blessed for ever.

The *titular Christian* professeth, that it is his duty to live a holy life; to forsake the devil and all his works, the pomps and vanities of the world, and to keep God's holy will and commandments, but never cometh to witness that estate; it is very grievous to him to make straight steps to his feet; he enjoys not that precious promise, the law written in his heart, and the fear which keeps the heart clean, in the inward parts; neither is the law of God his meditation all the day, nor his delight therein; neither are his words to him sweeter than honey, or better than thousands of gold and silver; he cannot say that he doth nothing against the truth; nor that he doth always that which pleaseth God; nor that he follows Christ the captain of salvation; neither is he a member of his body, of his flesh, and of his bones; nor sits in heavenly places with him, beholding the glory of God, though he

will sometimes talk of these things, as they are written in the holy scriptures; but in his heart he is a stranger to them; and God's holy witness in his own conscience makes him confess that his heart is desperately wicked, that his thoughts and meditations are defiled, and full of sin: and further, he is so far from living a holy life, and forsaking the devil and all his works, and keeping God's holy will and commandments, that he is begotten into such a belief and persuasion, that it is not possible to do it, while he breathes in the air of this world, but must always be sinning, and doing that which he ought not to do, and leaving undone that which he ought to do; always confessing, always sinning, and never forsaking; so always reaping the wages of sin, which is death; and so always wanting the mercy and forgiveness, which he only that forsakes the devil and all his works, partaketh of.

In short, this is one of the last lessons the devil can teach his children, viz., to persuade them, and make them believe, that they cannot cease from sin, but must be committers of it, and servants to it, and that they cannot forsake him and all his works, nor keep God's holy will and commandments so long as they live in these houses of clay; such *titular Christians* as these he hath in chains and fetters strong enough, nothing less than the mighty arm and power of God is able to break them, and to release those poor captives, and to redeem them out of this deep pit of misery, *wherein is no water*, wherein their souls or inward man lies as among the pots, soiled with the smoke and soot of the bottomless pit. *O God! hasten, and bring deliverance to these poor bond-slaves of sin and satan*, is the cry of the souls of the righteous, who have the mind of their heavenly Father, *who desires not the death of him that dies, but that they should come to the knowledge of his truth, and be saved*, and be partakers with them of the exceeding *riches and glory that is laid up for all that love his appearance*, and is ready to be revealed to all that truly wait for it.

CHAPTER XIV.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE MOTION OR MOVING OF THE SPIRIT OF GOD, AND THE SPIRIT OF THE OLD SERPENT IN THE HEARTS OF MEN.

THE *true Christian* is endued with a heavenly spirit of discerning, by which he seeth to the beginning, before sin entered the world, and by it perceiveth how it entered, and how it hath grown and increased, and filled the earth with violence; and how that old serpent, which at first was fain to use great

subtilty and *lies*, and make great promises, before he could prevail against *Eve*, is now grown so powerful a prince in his kingdom of darkness in the hearts of the children of men, in whom he rules, that he no sooner moves in their hearts, but they follow him; no sooner commands, but they obey: he needs not use his subtilty and cunning to betray, allure, and persuade; nor make great promises, before he can win to his obedience; many being grown such natural children of him, and such slaves, in his kingdom, that now in these days his commands are sufficient to thousands and ten thousands; and his very motions to evil have gained such a powerful name in the world, even among the *titular Christians*, that they count them too mighty to be withstood, too powerful to vanquish, too strong to war with, overcome and conquer in all his motions, commands, and temptations, while on this side the grave; hereby people are become home-bred slaves, and have sold themselves for nought, having let in that accursed faith that hath sprung up in the apostacy from the true faith, that they can never resist all the motions of the devil, nor disobey all his commands, nor be delivered from all his temptations, till the death of their natural bodies, which is then too late; for, *as the tree falls, so it lies.*

Now, the *titular Christian* will readily acknowledge and confess, that the motions of the devil are strong, powerful and present *with him* and *in him*, and that thereby he is stirred up to evil: but he doth not believe, that the Spirit of God is so nigh him, and present with him, moving in him against the motions of the evil one; nor that there is sufficient power from God given to him, to preserve him from obeying the motions and temptations of the world, flesh, and the devil, and to move him to that which is good, and enable him to do it. Also he hath no faith in this gift of God, but rather counts it delusion, and the property of a *fanatic*, to profess the knowledge of the Spirit of God moving in them to speak and write good words, and do good works; this professors and prophane, learned and unlearned, make a mock at, concluding this operation of the Spirit is not in use, nor to be known in these days, nor to be expected in these latter ages of the world; as if God had left the world of mankind to be guided wholly by the motions of the devil; as if there was no law or power in the mind able and sufficient to war against the law and power that is in the members, and overcome it: thus to believe, is the faith of devils, and not the faith of God's elect; for, the *true Christian* in this age, as in former ages, is a living witness of the moving of the Spirit of God to every good word and work, as the holy men and *Christians* in former ages were, who spoke as they were moved by the Holy Ghost, and as they were led and

guided by the Spirit, as is testified in the holy scriptures, though made a mock of in this day. This Spirit of God accompanied the righteous in all ages, and always moved, led, and guided them into the way of peace; and as they obeyed it, and abode with it, they were preserved by it therein, though in the midst of their enemies: this preserved *Joseph*, when *his brethren, moved with envy, sold him into* Egypt, and out of the temptations he met with there, Acts vii. 9; and the same spirit of envy that moved his brethren to sell *Joseph*, moved *Cain* to kill *Abel*, and moved *Esau* to hate his brother, and the *Israelites* to envy *Moses* and *Aaron;* and the *Jews* to persecute the prophets, Christ, and the apostles: and the unbelieving vagabond *Jews* were moved by this spirit of envy, to make a tumult against *Paul* and *Silas*, and to assault the house of *Jason*, and to draw him and the brethren to the rulers, with false accusations, Acts xvii. 5. The spirit of envy is the same at this day, and his motions are the same, and all that obey them are found in the same work. And the motions of the Holy Spirit are also the same, and all that obey them bring forth the fruits thereof, and they are both manifested by their fruits; the one moves to good, the other to evil; the one to love and good will, the other to envy and hatred; the one to patience and long-suffering, the other to anger, rage, and persecution: the one moves to meekness, gentleness, and lowly-mindedness; the other to hardness, roughness, exaltedness, and high-mindedness. So by the fruits and effects are the motions of the Spirit of God known and distinguished from the motions of the devil, the prince of darkness.

And whosoever do or shall profess to speak or write words, or do works, in and by the motion of the Spirit of God, if they tend not to good, if they are not accompanied with the fruits of the same, if they will not endure the trial of the Spirit of God in others, and abide by the testimony thereof; and also agree with the testimonies of the holy men of old, left upon record in the holy scriptures; *for, the spirit of the prophets was subject to the prophets;* and *the* Christians *were of one mind:* I say, except this, their motion, is to be judged by the Spirit of God, and them also that obey it, as a delusion of an exalted

Many whom the old Serpent could not move nor draw into carnal wickednesses, have been captivated with spiritual wickednesses in high places; and have been deceived so far as to call high thoughts and imaginations, motions of the Spirit of God; and these have been exalted above all that is called God, being joined to the son of perdition, who usurps the throne of God, and hath been and is worshipped as God.

Spirit, and as a high imagination, which must be brought down; and whoever glories therein, or boasts thereof, will fade and wither as a flower, and fall and corrupt as untimely fruit; *the mouth of the Lord hath spoken it.*

CHAPTER XV.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING REVELATION.

THE cry in the world is even among many called *Christians, no revelation in these days; revelation is ceased; no spiritual vision to be known now; no sight of God now, as* Abraham, Moses, *and the prophets, and primitive* Christians *had.*

Now, the faith, experience, and testimony of the *true Christian* is, that *where there is no vision, no heavenly sight, that is the perishing state,* Prov. xxix. 18: *where there is no revelation known, there is no true knowledge of God,* as is witnessed by the holy scriptures; *none knoweth the father but the son, and he to whom the son will reveal him,* Mat. xi. 27.

Since the veil came over man's heart, there was never any other way in any age, nor is there in this age, to come to the true knowledge of God but by revelation; by taking off the veil, and removing the covering, which hides the face of God from man; the outward veils before *Moses's* face, and in the outward temple, were a figure of this veil, that is spread over the hearts of men; and the rending the veil of the temple from top to bottom, was a figure of *revelation and spiritual sight into the holiest of all,* or the taking away that which stood betwixt man and the true sight and knowledge of God; and there is not, nor never was, since the cause of the veil entered, any man upon the face of the earth, that came or comes to the knowledge of God by any other means: men have sought out many inventions, and devised many ways and means to gain the knowledge of God, but all in vain; as his invention, device, and knowledge increaseth, his sorrow increaseth also; and all he can arrive at, is traditional knowledge, a historical knowledge, a strong conceit and imagination concerning God, which is all nothing worth: when he comes to see and know him by sight and revelation, he will say as *Job* once did, *I have heard of thee by the hearing of the ear, but now mine eye seeth thee; therefore I abhor myself, and repent in dust and ashes,* Job xlii. 5, 6.

And as there is no true knowledge of God but by *revelation,* so there is no perfect knowledge of the *son of perdition,* or *man of*

sin, but by *revelation*, 2 Thes. 2, 3, 4. Iniquity is a mystery, as well as godliness; and the devil can appear like unto an angel of light, and get into the temple of God, and sit there as God, and be worshipped as God also; and when he thus appears in the temple of God, clothed with the sheep's clothing, and in the form of an angel of light, with the saints words in his mouth, many are then beguiled with him, the veil being over their hearts, and the scales before their eyes, that they see no further than his appearance, his shew and outside; and hereby he deceives many in the form of religion, which could not be deceived by him as a devil, nor drawn into his service in the gross evils that are in the world: this is the mystery of iniquity, which cannot be discerned nor discovered while the veil is over, till revelation be known, and the prophecy of *Isaiah* witnessed; *He will destroy in this mountain the face of the covering, cast over all people, and the veil that is spread over all nations*, Isa. xxv. 7. This is a blessed promise to enjoy, and to witness fulfilled.

Now till it pleased God to reveal his son in *Paul*, he was deceived and captivated with this mystery of iniquity, and in his religious zeal and ignorance thought he was serving God, when he was serving the devil: and in this estate lie all the *titular Christians* at this day, who are persecuting the *true Christians*, and hating one another, and destroying, biting, and devouring one another, about religion, church, and worship; and this comes to pass for want of *revelation*, for want of *true knowledge:* all the contentions, envies, quarrellings, and divisions among all sects in *Christendom* arise, for want of being acquainted with *revelation*. One saith, *lo here is Christ*; another, there: one says, Christ is this; another that; and are of many minds concerning him now, as they were in the days of his flesh, some saying one thing, and some another of him; *but saith Christ to* Peter *and the rest, what say ye?* Peter *answered, thou art Christ, the son of the living God: Christ saith, blessed art thou* Peter, *for flesh and blood hath not revealed this unto thee, but my father which is in heaven*, Mat. xvi. 17. *Revelation* was the cause of *Peter's* surpassing the others in true knowledge; many that ate and drank, with him, and had a love for him, and heard his gracious words and saw his mighty works that he did, yet wanting this *revelation*, had only a knowledge of him after the flesh, contended and reasoned about him; but this knowledge that was revealed to *Peter*, they were strangers to; this was the ground of contention then, and is the same at this day, throughout all *Christendom*.

But *Peter* himself did not abide in this knowledge, which was revealed to him; but for want of watchfulness, and through self-confidence, weakness, and fear, became veiled again, and lost his

knowledge, sight, and revelation, and in the day of close trial denied that he knew at all; then began to curse and to swear, saying, *I know not the man.* This was a great change in *Peter*, who in his great zeal and affection thought, *if all forsook him, he should not; yea, though he should or were to die with him, he would not deny him;* likewise also said all the disciples, Mat. xxvi. 70, 72, 74.

This may teach all, even those that have had *revelation, heavenly sights*, and *visions*, to be watchful, and beware, lest darkness overtake them again, the veil be spread over again. These things are written for our learning, and are set forth as an ensample, shewing how far self-confidence, zeal, and affections, and a knowledge of Christ after the flesh, can carry men; and how heavenly sights, visions, and revelations may be seen and partaken of, before a thorough conversation: *the wind bloweth where it listeth, and many hear the sound thereof, yet knoweth not whence it comes, nor whither it goes, so is every man that is born of the spirit:* John iii. 8. Now, it is a farther thing to grow up in it, and to increase with the increase of God, unto the stature and fulness of Christ; such are not only born, and children, but men; such cannot be tossed to and fro with wind; and till this is attained unto, there is much danger.

I knew a man, twenty four years ago, who had heavenly sights, and revelations, and raptures into the third heaven, and heard and saw things unutterable, ravished with delight, overcome with joy and consolation, while his hand hath been in his outward labour; and would with Peter and *John*, have built tabernacles there, and all before his conversion, before he was endued with power from on high, before the work of regeneration was wrought, and before he knew from whence it came, or whither it went, being as the lightning coming out of the east, and shining into the west; and so knew not how nor where to wait to receive it again, nor knew a stay to his mind, nor a bridle to his tongue, nor strength to endure temptations, nor patience to have its perfect work; neither was he endued with wisdom and discerning, to discover the divers wiles and devices of that old serpent that betrayed in Paradise, being not humbled and brought down to the true foundation, though the seed of the kingdom was sown, and received with much joy; but springing up in great haste, for want of depth of earth, proved like corn upon the house-top, or in stony ground, soon withered again.

So, let none be lifted up above measure, because of revelations, heavenly sights, and visions; let none rest in zeal and affections; let none deck themselves with God's jewels, and play the harlot with them, nor lay up manna for tomorrow; but wait upon him

from whence the daily bread comes, and abide low in the ROOT, from whence all heavenly blessings, gifts, and graces spring; so a growing up in him, which was from everlasting, before evil sprung up, before the veil was spread over, when all was good, yea, very good, will be witnessed. This is the converted estate, in which those that are come unto it, not only stand themselves, but are able to strengthen their brethren, who are begotten by the same father, and born of the same mother: and this counsel Christ gave unto *Peter*, that zealous affectionate disciple, after he had had heavenly sights and revelations, *When thou art converted, strengthen thy brethren*. Let this be minded by all to whom the Lord hath appeared, and given discoveries of himself, lest they take up their rest by the way, and like *Peter* and *John* at the sight of the transfiguration of Christ, say, *Master, it is good for us to be here; let us build three tabernacles, one for Thee, one for* Moses, *one for* Elias: this they spake in ignorance, while the cloud overshadowed them, while they saw his raiment shining exceeding white as snow; but did not see him nor hear him as the beloved Son of God, nor understand the vision; therefore the voice out of the cloud saith to them, *This is my beloved Son, hear him*, Mark ix. 7. Heights may separate, as well as depths; therefore what Christ saith to one, he saith to all, *Watch and pray, lest ye enter into temptation*. In hearing and obeying the beloved Son, there is peace, blessings and safety; but in hearing and obeying the serpent, tribulation, anguish, and sorrow, and great danger, which all that wait and watch in that true light, wherewith they are enlightened, enjoy the one, and escape the other.

CHAPTER XVI.

THE TRUE CHRISTIAN'S FAITH AMD EXPERIENCE CONCERNING THE GOSPEL OR GLAD TIDINGS OF SALVATION.

THE *true Christian* believes the gospel or glad tidings of life, liberty, and salvation; and at the hearing the joyful sound thereof he is glad; and he rejoiceth to see the angel fly through the midst of heaven, *having the everlasting gospel to preach again to them that dwell on the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, the sea, and fountains of water*, Rev. xiv. 6, 7. And the *true Christian* hath not only heard, but obeyed this gospel; and he knoweth life and immortality brought to light thereby, 2 Tim. i. 10; and the light of this glorious

gospel shines in his heart, and he hath repented or turned to the light thereof, received and believed this gospel, which is the *power of God unto salvation*, which was preached unto *Abraham*, and was and is now *preached in every creature under heaven*, Gal. iii. 8; of this gospel *Paul* was a minister, Col. i. 23; and the *true Christian* is come to the mystery of the fellowship of the gospel, which stands not in word, but power, and is not of man, nor by man, but of God; and judgeth the secrets of all men; he is come to the knowledge of the mystery of the gospel, and through it hath received life, liberty, and salvation; his feet are shod with the preparation of the gospel of peace, and his conversation is as becomes the gospel; and he adorns the gospel of his Lord and Saviour; and in this abiding he enjoys the privileges of the gospel, and inherits the precious promises made of old, and enjoys that which was prophesied of by that evangelical or gospel prophet *Isaiah*, when he saw and spoke of the universal love of God to be enjoyed in the gospel days, in making a feast unto all people: *in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and he will destroy in this mountain the face of the covering that is cast over all people, and the veil that is spread over all nations; he will swallow up death in victory; the Lord will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord God hath spoken it: and it shall be said in that day, Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation*, Isa. xxv. 6, 7, 8. A blessed sight and heavenly prophecy, which the *true Christian* is come and coming to the full enjoyment and fulfilling of; glory to God for ever.

And the *anti-type* of the year of *Jubilee* is now enjoyed, the sabbath of rest is entered into; and the holy mountain, in which is no destroyer, is now dwelling in; and the light of God's countenance is lifted up, which makes the *true Christian's* heart more glad, than the joy that comes with the increase of corn, wine, and oil: many prophets and righteous men saw that afar off which he now possesseth; so that he can truly say, gospel times are glorious times, the privileges of the gospel are glorious privileges; Christ reigning and ruling in his heart, leading captivity captive, and giving victory over death, hell, and the grave, wiping away all tears, and taking away the reproach, being sin, which is a reproach to any people, and giving power to war with spiritual wickednesses in high places, and to bring down every *high thought and imagination into the obedience of Christ:* this honour have all the saints who receive the gospel of peace and salvation, and

arrive at the mark of the high calling of God in Christ Jesus.

The *titular Christian* saith, he believeth in the gospel, and talks of life, liberty, and salvation by it; he saith, he hath heard the sound of the gospel, and that he obeys the gospel; but how doth he show forth the truth hereof? Let him examine himself; doth he know the light of the glorious gospel to shine in his heart, whereby the mystery of it is revealed unto him? Hath he repented or turned to the light, and believed the gospel? Doth he know it to be the power of God unto salvation? And is he saved by it, as *Abraham* was, when preached unto him, and as the *primitive Christians* were, when they received it? Doth he know life and immortality brought to light through the gospel? Hath he obeyed the gospel? And is his feet shod with the preparation of it? And doth he adorn the gospel with a holy life and conversation? No, the *titular Christian* knows no such gospel, nor the light of it to shine in his heart, nor the mystery of it to be revealed in him; for he hates the light, and denies revelation, and saith it is ceased, and that there is no revelation to be expected in these days, nor any possibility to live a holy life, as becometh the gospel; nor any inheriting the precious promises, nor enjoying the glorious things prophesied of, while on this side the grave; nor having the veil taken off the heart, nor tears wiped away, nor the cause of them removed; nor death swallowed up in victory, while he remains in the body; nor that the *antitype* of the year of *Jubilee*, which is perfect liberty and redemption, can be witnessed and enjoyed, by believing in the gospel; nor that the mountain of the Lord's house shall be established upon the top of all mountains, or that any can dwell in that where no destroyer is; nor that the sabbath or rest wherein he shall not speak his own words, nor think his own thoughts, nor bear any burden, can be entered into, or dwelt in, while on this side the grave: the *titular Christian* hath no faith in any of these things; therefore his faith is feigned, and the object of it is imaginary, and is indeed that which may be called another gospel, which he that bringeth is accursed, and is not of God, but of man.

The *titular Christian* can be a professor of this gospel, and a hearer of it, and yet never come to be quickened unto life; nor ever receive remission of sin, nor inheritance among them that are sanctified; nor ever come to enjoy the privileges of the gospel, signified and showed forth by divers types, figures, and shadows under the law, and seen and prophesied of by the holy prophets; yet can talk of all these things, even while in death, will talk of the fame of wisdom, and the glorious things her children formerly enjoyed, while he himself is poor, blind, and miserable, and wants the possession and experimental enjoyment thereof.

And indeed the mystery of iniquity hath so far prevailed, and the darkness is grown so thick, by reason of the smoke that ascends out of the bottomless pit, in this night of apostacy, which hath spread over this part of the world, called *Christendom*, since the apostles days, that the *titular Christian*, who hates the light, and dwells in this darkness, will not endure the preaching any other doctrine, than such an one, which will admit of living under the bondage, service, and slavery of the devil term of life ; this is he that cannot endure sound doctrine.

Now the sound of this doctrine, which *Christendom* too much rings of, is, *No perfect victory over sin ;* no overcoming the devil; no withstanding him in all his temptations ; no abstaining from every appearance of evil ; no perfecting holiness in the fear of God ; no ceasing from committing of sin ; no dispossessing the strong man, and spoiling all his goods ; no sweeping the house, and garnishing it with heavenly goods ; no pulling down the strong holds of sin and satan ; no bringing every thought and imagination into the obedience of Christ ; no putting off the old man with his deeds, nor putting on the new, nor bearing the heavenly image, nor any such regeneration or new birth to be known, which committeth not sin ; no repairing the breach which our first parents made ; no finding again that which is lost ; no restoration into innocency, and a sinless state again, while men dwell in these earthly tabernacles ; none of these things can be effected, saith the sound of this gospel ; or the preachers of it in all sects.

Oh ! how greatly is it to be lamented, not only to see and behold the garden and vineyard of the Lord become so great a wilderness, and so overgrown with briars and thorns, thistles, and noisome weeds, where many venomous and hurtful things are nourished ; but also to see those who count themselves labourers in the vineyard, and dressers of the garden, sit down and conclude, that it can never be dressed, nor the vineyard purged from all that doth offend the tender grapes, and that the wild boar and the little foxes can never be driven out, nor those plants, which the heavenly Father never planted, be pulled up, nor that this wilderness can ever become a fruitful field, nor like *Eden* again : and that there are so many believers of these sorrowful tidings and miserable messengers and ministers of Satan, even unbelieving spies, who discourage and persuade the people they can never inherit the good land, nor overcome their enemies.

Oh thou God of heaven ! appear more and more, and disperse and remove this unbelief and gross darkness, and stop the ascending of this smoke, which ariseth out of the bottomless pit and darkens the air, and gather thy scattered people from under

those idol shepherds and false vine-dressers, blind guides and miserable comforters; thou hast gathered a remnant from under them, and made their folly manifest, and to them their doctrine is accursed; do so for thousands and ten thousands, which yet know thee not, is the breathing of the soul of the righteous; and remove this monstrous faith out of the hearts of all men, which holds up the devil's kingdom there TERM OF LIFE; and let thy POWER be known and magnified over all, who art God, blessed for ever.

CHAPTER XVII.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING GRACE, LIVING UNDER, AND GROWING UP IN IT FROM ONE DEGREE UNTO ANOTHER; AND OF THE POSSIBILITY OF FALLING AWAY.

THE *law came by* Moses, *but grace and truth by Jesus Christ:* grace is the free gift of God for the salvation of all, and hath appeared unto all men; but all men did not, nor do receive it, so know not the teachings and virtue of it, nor its sufficiency and power to save, being known to none but such as do receive it: and all that do receive this grace, *are taught by it to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in this present world:* Tit. ii. 12. Thus it taught the *true Christian* in former ages, and teacheth the same now; and all that are so taught by it, are not under the law, but under grace; for grace doth not destroy the law, but fulfils it, and leads those that are under it to the enjoyment of the substance of those heavenly things it shadowed forth, and which the prophets prophesied of. And further, it teacheth more spiritual and evangelical lessons than *Moses* did, by whom the law came. And the *true Christian* not only receives this grace, but grows in it from one degree unto another, and witnesseth a being saved by it, and a being justified by it, having experience of its sufficiency when the enemy doth assault, and trials and temptations attend; even as *Paul* the aged, when in danger, and besought the Lord, the answer was, *my grace is sufficient for thee*, 2 Cor. xii. 19. The *Christians* are witnesses this day of the same. And *Paul* could say, *by the grace of God, I am what I am.* That was a high and heavenly state, to be no otherwise than grace made him; self, sin, and satan, are here excluded, and all boasting and glorying in the flesh is laid aside, and the free gift and grace of God exalted over all: this is a standing by grace, and a living under it, being saved by it from transgressing the law, which is

holy, just and good. Here grace reigneth through righteousness unto eternal life, even where sin reigned once unto death, and abounded, here grace is known to abound much more, Rom. v. 20, 21.

This was not only professed and talked of by the *true Christians* in former ages, nor is not now in this age, but really felt, known, and witnessed in them, by the effectual work and operation of it; they did not, nor do profess a living under grace, while they do and commit that which the law is over, and which the law was added because of, viz. *sin*. He that is alive to sin, the law hath power over him; and he is indeed under the law, notwithstanding he may profess a being under grace, and living in gospel times; for *Paul's* parallel holds good, *A woman is bound by the law to her husband, so long as he liveth; but when dead she is loosed from the law of her husband*, Rom. vii. So the law hath dominion over a man, so long as he liveth in that life and nature which transgresseth it, let him profess what he will: and none are fitted and prepared to be married to another, even to him who is raised from the dead, till they are become dead unto the law, and so delivered from it, that being dead wherein or whereby they were held, viz. *sin*: for saith he, *when we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto death; but now me are delivered from the law, that being dead wherein we were held, that we should serve in newnsss of spirit, and not in the oldness of the letter*. Here the *true Christian* knows the righteousness of the law fulfilled in him, who walketh not after the flesh, nor the motions of it, but after the spirit, and the motions thereof; so that his words are seasoned with grace, and walks to the praise and glory of his God: and as he here abides, he witnesseth a being delivered from under the law, and knows the occasion of it taken away, and so truly lives under grace, and grows in it, and in the knowledge of his Lord and Saviour Jesus Christ; to whom be glory both now and for ever.

Read and understand.

But now, notwithstanding the cry of some *titular Christians* is, *No falling from grace totally*, yet there is a possibility that after people have received the grace of God, and known the virtue and operation of it also, that they may fall from it, and of children of grace, become children of wrath; they may *turn the grace of God into wantonness*, or rather, turn from it after they have received it, into wantonness; they may use their liberty, which by grace they are come unto, as an occasion to the flesh, and so not stand fast in that liberty wherewith Christ hath made them free; and they may fall from steadfastness, after by grace they have attained unto it. And after people have clean escaped from them which

live in error, and from the pollutions of the world, they may err, and be polluted again, and turn like the dog to his vomit, and like the sow that was washed to the wallowing in the mire; and an evil heart of unbelief and disobedience, in departing from the living God, after they have known him, may get in; and people may crucify to themselves the Son of God afresh, and put him to open shame, and trample the blood of the covenant, with which once their hearts were sprinkled, under foot again; and do despite unto the spirit of grace, and grieve the Holy Spirit of God; and finally, they may make shipwreck of faith and a good conscience. These things may all be done, or else in vain are the divers exhortations recorded in the holy scriptures to the primitive *Christians, to stand fast, abide, and continue to the end, that they might not be entangled, deceived, nor fall into temptations again.* And in vain was all the labour, travail, care and exercise of the apostles, teachers, and elders among the churches, after they were gathered out of the world, and had received the manifold graces of God to confirm them and establish them in the same, if there had been no danger of their falling from it, and corrupting themselves again. This *titular Christian's* opinion of no total falling from grace, is contrary to the current of the whole scriptures: and *Paul's* testimony is, that such that so fall away, *who were once enlightened, and tasted of the heavenly gift, and powers of the world to come, if such sin wilfully, after they have received the knowledge of the truth, that it is impossible to renew them again to repentance, and that there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,* Heb. vi. 4, and x. 26; who incur a sorer punishment than those that despised *Moses's* law, who died without mercy under *two or three witnesses.* There is a sorer punishment than outward death, which the outward law inflicted upon the transgressors of it; and those that have known the law of Him that is greater than *Moses,* which is the law of the spirit of life, and have been subjects of it, and fallen and apostatized from it, shall partake of this sorer punishment. And as none knoweth the joy and consolation of those that have the law of the spirit of life, and obey, and abide in it; or the white stone, wherein the new name is written, which none knoweth but he that hath it; so none knoweth the sorer punishment, the fiery indignation, kindled by the breath of the Lord, nor feel the gnawing of the worm which never dies, which attends the transgressors, and wilful sinners against this law of the spirit of life, but he that hath it, and receives it as a just recompense of reward of his disobedience, rebellion, and apostacy.

And the *titular Christian,* who talks of living under grace,

and not under the law; and of being married to Christ, before he hath known in some degree the law as a school-master to bring him to Christ, and is become dead to that which the law hath power over; before he comes to know the righteousness of the law fulfilled in him by the spirit of grace, and righteousness which exceeds the righteousness of the *Scribes* and *Pharisees;* knows grace to reign through righteousness unto eternal life, even where sin hath reigned unto death; before he is taught by grace to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly; ceaseth from sin, and knoweth the body of it destroyed, and become dead, and deliverance from the dead body: I say, before this, his talk and profession of living under grace, is vain, he remaining alive in that for which the law was added, viz., *sin.* For the main reason to prove a person under grace, which *Paul* mentioneth, is, *for, sin shall not have dominion over you; for, or because, you are not under the law, but under grace: he that committeth sin is the servant of it, and sin hath dominion over him,* let the *titular Christian* profess what he will.

CHAPTER XVIII.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING OUTWARD AND INWARD MIRACLES.

ALL *miracles* and *wonders,* that were outwardly wrought by the power of God, before the law, under the law, since the law, by the hand of *Moses* and *Aaron,* the prophets, Christ, and his apostles, were in themselves signs, generally showed before unbelieving, hard-hearted, adulterous, untoward generations; and we read not of very many in the holy scriptures, that were converted by the working of outward miracles; *Pharoah* and the *Egyptians* were hardened; the *Israelites* themselves, after they had seen and partook of wonderful deliverances and mighty miracles wrought before their face, as *the going through the sea on dry land, and their enemies destroyed in the same; the pillar of cloud by day, and the pillar of fire by night; the manna and quails from heaven; the water out of a rock, and had also drank of the spiritual rock which followed them;* yet an unbelieving, ignorant, disobedient, rebellious, murmuring heart got up in them, so that they discerned not the power by which they were wrought, nor the end wherefore, being ignorant of both; neither did they truly regard the instruments by whom they were wrought, their wills and lusts remained strong, their hearts foul and gross, their ears dull of hearing, and their eyes so weak, and their under-

standings so darkened, that they could not look upon, nor behold the glory of that ministration, though it was but of angels; nor abide and endure the voice of God in giving forth the law, for the condemnation of the transgressor, which was glorious in its time, so that they could not behold the glory of *Moses's* face without fear, nor so much as touch the mount on which God appeared, Exod. xxxiv. 30, and xix. 22; yea, the priests, unless sanctified, or made holy, were not to come nigh the Lord: this was the state of the *Israelites*, notwithstanding they were eye-witnesses of the *mighty wonders and miracles* visibly wrought before their natural senses; yet through unbelief, disobedience, murmuring, and rebellion, they perished, and their carcases fell in the wilderness, and entered not into the promised land. Let the reader consider those things.

And when Christ Jesus, the great prophet, came, of whom *Moses* prophesied, and wrought divers visible miracles before the hard-hearted *Jews*, who professed themselves the disciples of *Moses*, we do not find, nor read, that many of those that *saw* them *wrought with their natural eyes;* and that *drank of the miraculous wine, made of water;* and that *eat of the five loaves and two fishes, that fed five thousand, and twelve baskets of fragments to spare*, were converted; nor so much as became his disciples or followers, except for loaves, or some selfish ends; and some among whom he wrought mighty miracles, desired him to depart their coasts. And from the chief priests and leaders he met with this judgment, that *he was a deceiver, a* Samaritan, *and had a devil, and cast out devils by* Beelzebub, *the prince of the devils;* so that his raising the dead, healing the sick, possessed, and diseased, though mighty works in themselves, and wrought by the power of his father in him; yet they were not such great works, nor the effects of such great extent, but that *those that did believe in him should do greater, or he in his spiritual appearance in them would do greater*, according to this saying, *Verily, verily, I say unto you, he that believeth in me, the works that I do, he shall do also, and greater than these shall he do, because I go to my Father; and whatsoever ye ask in my name, that will I do*, John xiv. 12, 13. This saying and promise was and is fulfilled, fulfilling, and to be fulfilled. And every *true Christian* is a witness of the power that is received by believing in Christ, and knoweth and experienceth greater works, wrought by the power and spiritual appearance of Christ within, than all the outward miracles he wrought before the carnal eyes of carnal professors and unbelievers in the days of his flesh. But this the *titular Christian* cannot receive, knowing nothing thereof: in order therefore to convince him of the truth of the same, the *true Christian* speaks further, as follows:

First, he saith, that once he was dead in trespasses and sins, and so dead, that though he was loaded therewith, yet he felt not the weight and burthen thereof, and not only so, but he had all the properties of a dead man spiritually; his eye was so blind, that he could not see the exceeding sinfulness of sin: his ear was so deaf, that he could not hear the voice of God, though he often called him out of it; his feet were so lame, that he could not walk one step in the way of God; and he was so bowed down that he could not stand upright, his bloody issue could not be stopped, nor his wounds healed, his sores ran in the night, and his soul refused comfort, he was cast out into the open field to the loathing of his person, and the *Levite* and the *priest* passed by and ministered no help; he saw no eye to pity, nor no hand to save, nor no physician of value could he meet with; all told him he could never be cured, healed, and made a sound living man again while he lived upon the earth; and to increase his misery, he was persuaded to believe the same; which belief is one of the strongest links of the chains of darkness: in short, words cannot express the sad and lamentable estate of mankind in the fall, which the *true Christian* once lay in, even bound in chains of darkness, under the slavery and bondage of sin and satan, captivated in a strange land, out of which nothing less than the mighty, terrible, and glorious power of God, by and through his Son Christ Jesus, is able effectually to redeem, save, and deliver.

Therefore in the second place, the *true Christian's* testimony is as followeth: to the praise and glory of the power of God in his glorious appearance and heavenly revelation, through the son of his love in this latter day, wherein his exceeding kindness and power is manifested, as in ages past, and as in the generation of old; and his faithful promises fulfilled; and the hour is come, wherein the dead hear the voice of God, and the graves open, and they that are therein come forth, John v. 25, and a mighty sound is heard of the dry bones in the valley coming together, and knitting bone to bone, and joint to joint, and sinew to sinew, and flesh grows upon the same, and the breath of life is received, and a standing up is known of an exceeding great army, which shall yet increase more and more, and inherit and possess the *anti-type* of the promised land; this was seen and prophesied of by *Ezekiel*, and now enjoyed by the *true Christian:* read chap. xxxvii. 14, and the Lord give thee understanding.

People dead in sins and trespasses, degenerated and estranged from the life of God, are as these dry bones, and are to be witnesses of the same power to restore them to form and life.

Now to witness these things effected by the Spirit and power of the Lord, is more than to see a dead body outwardly raised to life, and to have the eye of the mind opened, and the ear of the spiritual man unstopped, and the tongue unloosed, that can praise the Lord, and the lame to leap as an heart, and to run the ways of God's commandments with delight, without stumbling, weariness, or fainting: I say, these things being wrought by the power of God in the inward man, are greater miracles than the opening of a blind eye, or unstopping of a deaf ear, or unloosing the tongue of the dumb, or curing the lame outwardly.

And to be cleansed from the leprous disease of sin, to know the bloody issue thereof stopped, and to have an heart sprinkled from an evil conscience, the body washed with pure water, and the heart and mind cleansed from all that would defile, by the precious blood of Christ manifest and known within, where the defilements are, are greater miracles, though the same in nature, than that which cured the leprosy and bloody issue, outwardly; and the cleansing of the mind, heart, and conscience, and healing the inward man of all its diseases, is more wonderful than the healing all outward diseases whatsoever.

Now the working of outward miracles are not of absolute necessity in the church of Christ, neither doth the gift thereof always attend the church; and we read of no outward miracles wrought by divers primitive apostles, ministers and teachers, elders and fathers in the church: but these greater works and miracles which Christ promised those that believed in him should do, they were all witnesses of in a measure, being of absolute necessity to be known wrought by Christ, the power of God, in every *true Christian* now, as then; without which, no resurrection to life, nor entrance into the way of salvation is attained unto, let the *titular Christian* profess what he will.

And I still well remember, when I was a *titular Christian*, and a hearer and disciple of that generation, which now calls upon the *true Christian* for *signs and miracles*, which no *impostor*, nor *false Christian* can give; they used then to acknowledge and preach for doctrine, *that the conversion of one soul to God was a greater work than the creation of the world;* and the main reason they gave, was, *that in the work of the outward creation nothing did resist and oppose, God said, let it be; and it was so.* But now in the new creation and work of regeneration, God meets with much opposition; he speaks, and calls once and again, and man regards it not; *he stretcheth out his hand all the day long, and the rebellious regards it not; he stands at the door and knocks, but his enemy is gotten into the house, and the door is shut against him,* yet he waits to shew himself gracious, according to the phrase in scripture, *till*

his head is wet with the dew, and his locks with the drops of the night: and he wooeth and beseeches, with bowels of compassion, all mankind by his universal love and light, and Holy Spirit, to be reconciled unto him, and to turn or be converted unto him, that he may heal them, restore and redeem them out of the degeneration which they are run into through sin, into the primitive estate, and pure enjoyment of himself, which was before sin entered, or the forbidden fruit was eaten, or evil was in the world; but mankind slights this great love, and resists and despiseth this light and Holy Spirit, which would work all these things in him and for him.

So these things above considered, which are according to the phrase and language of the holy scriptures, it may evidently appear that the work of the new creation, being accompanied with so much opposition, is greater than the work of the old. In this the *titular Christian*, as in many other things, talks a truth with his tongue, but is not a living witness and experiencer of the same in his heart; therefore when the *true Christian* tells him what the Lord hath done for his soul, and the mighty works and wonders that he hath wrought in him, and for him; how he hath raised him from death to life, from sin to righteousness, and translated him from darkness to light, from the kingdom of satan to the kingdom of his dear son; and how he hath made him whole every whit, *even upon the sabbath day*, and that he now sits in heavenly places with him, clothed, and in his right mind; and that he hath received a good understanding to know him that is true, and is in him that is true: *and that he hath the witness of God's Spirit bearing witness with his spirit, that he is a child of God, and a possessor of these things;* which things no *impostor, deceiver, nor titular Christian* can have and possess, while so: I say, when these things are told, and borne witness of in the ears of the *titular Christian*, he slights and disregards, and will not believe the same; but counts it delusion, and *fanatic* dreams, and fancies, arising from spiritual pride, highmindedness and vain conceit, and so despiseth his testimony, and the works that bear witness thereof, even as the *Jews* did of old judge and condemn Christ and his mighty works, as wrought by the power of the devil; so doth the *titular Christian* in this age judge, censure, arraign, and condemn Christ and his mighty works in this day of his power and spiritual appearance in the hearts of the sons and daughters of men, wherein he hath wrought as mighty works, and done as great miracles, as in any age since the fall of man, and many are now living monuments of the same; blessed is the eye that seeth them, and is fixed upon the author thereof: to whom be glory and praise throughout all generations for ever.

CHAPTER XIX.

THE TRUE CHRISTIAN'S FAITH AND EXPERIENCE CONCERNING THE DOCTRINE OF PERFECTION.

IN the holy scriptures are divers precepts, and commands, and exhortations, not only to holiness, but to the *perfecting of holiness in the fear of God*, to the *pressing forwards until it be attained unto, and a full growth be witnessed, to the stature of a* perfect *man in Christ Jesus;* 2 Cor. vii. 1; Phil. iii. 14; *presented to God without blemish, spot, or wrinkle, or any such thing*, Col. i. 28; and it is said of *Noah*, that *he was a* just *and* perfect *man in his generation*, and that *he walked with God*, Gen. vi. 9: and God said unto *Abraham, walk before me, and be thou* perfect, Gen. xvii. 1: and that *Job was a* perfect *and* just *man*, Job i. 8: and in *David's* time he bids, *Mark the* perfect *man, and behold the* upright, *the end of such is peace*, Psal. xxxvii. 37: and Christ exhorteth his disciples *to be* perfect, *as their heavenly father was* perfect, Mat. v. 48: and the labour and travail of the apostles were, that *people might be* perfect *and entire, wanting nothing*, James i. 4; and that *they might be presented* perfect, *and be made* perfect *in every good work*, Heb. xiii. 21: and he wished the *perfection* of those he wrote to, 2 Cor. xiii. 9: and he *spake wisdom among them that were* perfect, 1 Cor. ii. 6.

So the holy scriptures contain not only precepts and exhortations to holiness and perfection but they also give testimony that several did obey them, and attain thereunto in ages past: And the faith and testimony of the *true Christian* in this age is, that *holiness* and *perfection* are attainable now as in days of old, and that the divers precepts and exhortations in the scriptures thereunto, may be obeyed, and the state truly enjoyed. Even while people dwell in these earthly tabernacles, they may enjoy the heavenly treasure in their *earthen vessels*, which may be *possessed with sanctification and honour*, 2 Cor. iv. 7. 1 Thes. iv. 4.

Now this is one of the sound doctrines which the *titular Christian* cannot endure, comprehend, nor understand, therefore cries out against it, and says, no perfection here; no perfecting holiness in the fear of God; no *coming to the mark of the high calling of God in Christ Jesus*, Phil. iii. 14; no growing up to the stature of the fulness of Christ; no *perfect man in Christ*; nor no being *presented to God as a chaste virgin, holy and unblameable, faultless, without spot or wrinkle*, Col. i. 22, 28. In

sum, no being now as the fathers of old, and the *Christians* in the primitive times, were; no possibility of perfect obedience to the divers precepts, exhortations, and commands of the Spirit of God throughout the holy scriptures: this is the language of the *titular Christian;* so that herein he commits these two great evils: first, *notwithstanding his pretended honour to the scriptures and holy men, he gives them all the lie.* Secondly, *he with the slothful servant calls God a hard master, in requiring that which none are able to perform.* But the testimony, faith, and experience of the *true Christian* is quite the contrary; he having passed through the work of regeneration, and experienced the divers workings and operations of the Spirit of God in his heart, (in this small treatise before hinted at) leading him from one degree of grace unto another, from one degree of faith and knowledge unto another, until he is fully saved by the grace, and hath gained perfect victory by the faith from and over that which made him imperfect, sinful, and defiled, and until the knowledge of the Lord so abounds in him, that it covers the earth as the waters cover the sea; and until he comes to the sabbath of rest, the *anti-type* of the outward sabbath; wherein he speaks not his own words, nor thinks his own thoughts, nor doth his own will nor works; but witnesseth a denial of them all, and a putting off the old man with his deeds, and keeping the body under, and a bridle upon the tongue, nature, will, thoughts, and desires, which received the temptation in the beginning; always keeping them to the cross. *Though a renewing and restoration be attained unto, and the state of innocency known and lived in, even as in the beginning before the fall;* yet the will, thoughts, and desires must be watched, ruled over, and subjected to the will and command of God, in truth and reality, even as Christ hath left an ensample: whose will and desires were good, pure, and perfect; yet said he, when he prayed to his Father, *Not my will, but thine,* whose will he came to do.

Now in this heavenly self-denial, and true resignation, stands the perfection and safety of the *true Christian,* all which is wrought and effected by the power and spiritual appearance of the second *Adam* in him, and for him, who of himself can do nothing.

And in this is his happiness and perfection, that he is come to cease from his own thoughts, words and works, his own way and will, and his own wisdom and knowledge also; for in these things began his misery, and while they lived in him, and *ruled over him,* he continued in the misery, notwithstanding his divers devices, and inventions, and strivings to get out of it; death, misery, and sorrow accompanied him, and clave close unto him, and he could never be rid thereof, till he came through the work

of regeneration, through true self-denial and resignation, to that estate which *Paul* was in, when he said, *I live, yet not I, but Christ lives in me, and the life that I now live, I live by the faith of the Son of God:* this is the perfection the *true Christian* arrives at, even to know Christ live in him, and self and sin dead; then this life of righteousness reigns, where once sin and death reigned; and this life cureth all diseases, and makes a man grow to perfection, makes the mind sound, and the understanding good, the heart clean and honest, purgeth the conscience from all dead works, and brings into the service of the living God, makes free, and redeems from the contrary, *viz.*, the service of sin and satan; and this is a perfect state, and hath been, is, and may be attained unto, according to the holy scriptures, and the testimony of the *true Christian.*

And some *titular Christians* do pray for, promise, and profess as much in words, when they pray for a clean heart, and the renewing of a right spirit, to live a holy life; and to be cleansed from all sin, and when they promise one for another, to forsake the devil and all his works, the pomps and vanities of this world, and all the sinful lusts of the flesh, and to keep God's holy will and commandments; this is *perfection*, and he that doth receive a clean heart and a right spirit, and doth those things, is a *perfect* man.

Now he that professeth and witnesseth these things before spoken of, and hath travailed through the work of the new creation, he can speak of perfection in truth and righteousness; he can say, all the works of God are perfect, good, yea, very good, being a living witness of the same, and that the works of man in the fall and degeneration, and of the old serpent whom he obeys, are all imperfect and bad; yea very bad; therefore let all that talk of perfection with their tongues, and profess it with their lips, see that they are in that faith which is the gift of God, and works by love, and doth wonderful things. Though it be but as a grain of mustard-seed, it *removes mountains*, and the effect of it *doth away all imperfection*, and makes whole every whit; the eye being fixed upon the author thereof, *it brings the mighty from its seat, and exalteth that of low degree, it brings to the true poverty which makes many rich, and inherits all things, to the sorrowing wherein is rejoicing always;* to the having *nothing*, and yet possessing *all things;* to the *weakness*, wherein is *strength;* to the *loss*, wherein is *gain;* to the *death*, wherein is *life everlasting:* this state *Paul* was in, when he spoke after this manner, *When I am weak, then am I strong; when dead, then alive; as sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things*, 2 Cor. vi. 10. These

things are as mysteries to the carnal mind, and are hidden from the wise and prudent, but revealed to the babes, who suck at the breasts of consolation, and are weaned from the breasts of this world, in all its perfection, glory, and beauty, visible, and invisible, and are become children of that faith, without which it is impossible to please God. Therefore if any will be perfect and have treasure in heaven, they must become as new born babes, feeding on the milk of the word, and know a growing up in and by the virtue of the same, to the state of a perfect man, *out of all self-will, thoughts, and imaginations, self-wisdom, riches, and knowledge;* for in the state of innocency, before the fall, man was not rich, wise, nor strong of himself, his own will, thoughts, and desires, though in themselves and in their places harmless, did not rule over him; neither did he feed upon the tree of knowledge, which was and is good in its place, though not for food, but he ruled over them all; while he stood in the image of his maker, and obeyed his command, he had power over all the beasts of the field, and fish of the sea, *and the earth was subdued by him*, and he had dominion over it, standing in the life, power, riches, and wisdom of his God, and out of his own; here, though he had nothing, yet he *possessed all, subdued all, and had dominion over all;* though he fed not upon the tree of knowledge, yet was he full of knowledge and wisdom, to discern the nature of things, and to give them names accordingly; though he had no will nor desire, but what was to be subject to the will of God, nor no power, or strength given him of God to act contrary to his command, yet he had great power, liberty, and freedom given him of God over all the works of his hands: *and every herb bearing seed, which was upon all the earth, and every tree, in which was the fruit of a tree, bearing seed for meat;* only the tree of knowledge, which grew, not at one corner, but in the midst of the garden, even where the tree of life itself grew, he was not to eat of. He that reads, let him understand, for I testify that *Moses*, or the author of *Genesis*, was endued with the same divine heavenly sight and wisdom, when he wrote these things, as *John* was when he wrote his book of *Revelations;* and a measure of the same must give the understanding of them.

Now mankind had nothing to do, but to dress and keep the garden, which God's own hand had planted; and this he was to do in the will, wisdom, and power of God, by which he became a living soul, clothed with the image of God, without any other covering but his Spirit; this was his glory and perfection: and in this stood his joy and felicity, power, and dominion within and without; in this stands the *true Christian's* now. But when he suffered his will and desire, and the eye of his mind by the

temptation, to be drawn and allured forth, and gave way to the springing up of a desire, to know and be wise for himself, to be something of himself, this let the temptation over him; being deceived, disobeyed his God, even under a hope of gaining by it, and bettering his state, believing the serpent, who said, *You shall be as Gods, you shall not die.* Thus death entered upon him, thus the image of God in him became veiled, and his beauty, glory, and perfection defaced; his own will and desires no sooner gave way to, but temptation entered; no sooner his own eye opened, but his imperfection appeared, and his nakedness was seen; no sooner he began to live of himself, and to will, and to know of himself, but death, misery, and ignorance followed, and shame, fear, and guilt appeared; and inventions, and contrivances, how to cover the nakedness and shame, and excuse the guilt, was invented: this was the work of transgressing man in the beginning, and is the same at this day among all the children of men, of what nation, name, or sect soever, who abide in the transgressing state of the first *Adam.*

Now the state of *perfection* that the children of the second *Adam* do attain unto, while in the body, is a true self-denial and resignation into the will of God, throughout all trials, and over all temptations; he is a perfect man in Christ, who is not only restored and redeemed by him into a state of innocency, harmlessness, and uprightness; but also in this state is resigned and given up in his mind, will, thoughts and desires, into the will of God, as clearly knowing it; so that his mind being the mind of Christ, is eyeing his heavenly Father, and his mind is stayed upon him, where the perfect peace is: and his will, thoughts, and desires, though harmless, as Christ's were, yet *subject to his Father*, truly saying, as Christ said, *Not my will, but thine.* In this state of true resignation unto and unity with the Father's will stands the *true Christian's* safety and perfection; and that which preserveth him in the same, is the power of God, that throughly debaseth self, subjecteth man's will, and saves to the uttermost through faith in it. And in this state of *perfection*, as he lives and remains, he is clothed with the spirit of glory and humility; the greater his attainments are, and the higher the heavenly place is he sits in, the lower is his mind, and the lesser he is in his own eyes; the greater he is in the kingdom of God, the more he is replenished with true love, goodness and humility: here the greatest is the servant, a helper of others; the highest, the lowest: here the servant is as his Lord, and the Lord as him that serveth. And among these *true Christians* there is no strife nor dispute, *who shall be the greatest;* though they are elders, and have crowns upon their heads, yet they throw them down at

the feet of him that sits upon the throne, and give glory to him for ever, Rev. iv. 10, 11.

W. Shewen.

CHAPTER XX.

A FEW WORDS, BY WAY OF ADVICE, COUNSEL, AND EXHORTATION, TO SUCH AS ARE NEWLY TURNED IN THEIR MINDS FROM DARKNESS TO LIGHT, FROM THE POWER OF SATAN TO GOD, WHEREBY THE WORK OF REGENERATION IS BEGUN, THAT SUCH MAY NOT MISCARRY IN THE SAME, NOR SIT DOWN BY THE WAY, SHORT OF THE MARK OF THE HIGH CALLING OF GOD IN CHRIST JESUS, IS WHAT FOLLOWS WRITTEN, SERIOUSLY TO BE READ, WEIGHED, AND CONSIDERED.

TENDER Friend, who art turned to this light and power, and art a believer in it, and desirest to hear and obey the word in thy mouth and in thy heart, to this thou dost well to take heed, *as unto a light that shineth in a dark place*, and as a voice that calleth unto thee, saying, *Come up hither, and I will show thee the bride, the lamb's wife.*

In order thereto, thou must understand and regard the end of the precious appearance of the light within, though it be and appear unto thee but as a light that breaketh forth before the day dawn, or before the day-star arise in thy heart, yet the end of its appearance and shining in thee, is, that thou shouldst fix the eye of faith upon it, and keep thy mind towards it, and this is the star of the Messias, and the angel of the Lord, that will lead thee to the inn, where the virgin is delivered of a son, and where the babe of glory lies, swaddled in a manger, unregarded by all the guests thereof, and thou following this star, and finding him, wilt not spare thy gold, incense, and myrrh, but offer up thy precious things unto him, as the wise men did.

And when the light within, the day star hath led thee thus far, thou must not think within thyself, that thou hast now attained to *the mark of the high calling of God, in Christ Jesus*, because thy eye seeth the salvation which God hath prepared before the face of all people, think not with thyself that thou presently possesseth and enjoyeth the same, because of the *joy, delight*, and *pleasure* that accompanies the sight thereof, yet take thou heed of sitting down in the appearance of light and heavenly discoveries, and in the bare sight and knowledge of the man-child that is born, but wait thou, and walk in the same light, which will discover unto thee that spirit that seeks its life within thy-

self, even after it is born, under the pretence of worshipping of it, as *Herod* did, and in it thou wilt receive wisdom and counsel, to cherish and preserve it, till the death of its enemies, as *Joseph* did; in the light thou mayest come to read and understand those things which are written for thy learning.

Now whatsoever makes manifest is light; darkness and the works of it, *is* and *hath been* wrought within; the light that expels the darkness, and the power that destroys the works of it, is also to be known within; and thou must believe and continue walking in the light, that thou mayest become a child of it; and abide with the power, that thou mayest know and witness the work of it within thyself, proceeding in order from the first day to the seventh, or sabbath of rest: and thou mayest understand, that thou dost not become a child of light so soon as thou seest the shining of it, and begins to believe and walk in it; thou must not only have faith, but thon must add unto thy faith patience, for thou hast as much need as some of old had, which *Paul* wrote to when he said, *You had need have patience, that after you have done the will of God, you may wait to receive the promise;* and it was after they believed, that the *primitive Christians* were *sealed with the spirit of promise.* The end of faith is not soon attained unto; he that believes must not make haste, neither must he will nor run, but in patience wait in the faith without doubt and wavering, till he receives the end of it, as some of old did, viz., *the salvation of their souls:* and so thou wilt know, as in the light thou waitest, salvation come nearer and nearer one day than another unto thee, and wilt witness to the truth of what the apostle wrote, when he said, *Now is salvation nearer than when you first believed.*

Now tender friend, I have this principally to advise thee of, that the wiles and devices of the enemy are many and mysterious, and it is against thee, who art come to believe in the light, he rageth within and without, and about thee he goeth as a roaring lion, seeking to devour; and as a subtle fox to get into the vineyard again, and spoil the tender grapes; therefore I counsel thee to wait low in thy mind, in that heavenly principle of light, to which thou hast been turned, and in which thou hast believed, *in this the devil hath no part;* abiding here, thou art as one armed in a strong tower of defence; keep thou thyself that he may never prevail against thee by allurements, baits, snares and enticements, *and he can never force thee, nor by all his strength compel thee to yield unto him and obey him.*

But know this, he will suit and sort his temptations according to thy temperament, state, and condition, seeing thou hast turned thy back upon that wherein his kingdom stands, and wherein his works and will is done, and set thy face Sion-ward, and walks in

the light within, that leadeth thereto; he knoweth it is in vain for him to appear unto thee now as a devil, therefore will he transform himself like unto an angel of light, and propose and promise as great things to thee, as he did to *Eve* in Paradise, if he can but get thee out of thy way, the light within, which makes him manifest in all his shapes and transformings, he will prevail against thee, and cause thee to err, and deceive thee under the hope of enjoying a greater liberty and a higher glory; thus he hath beguiled some in this age; for when and where the woman appeareth clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head, being with child, crying, travailing in birth, pained to be delivered, then and there also the great red dragon with his seven heads, ten horns, and seven crowns upon his heads, appeareth also, and with his tail draws stars from heaven, and casts them to the earth, and also stands ready before the woman, to devour her child as soon as it is born: read Rev. xii. 1, 2, 3, 4, and the Lord give thee understanding.

So, tender friend, if thou desirest to travel on with safety in the way and path of *Christianity*, from its birth to the cross, and from the cross to the crown, thou must walk in the light, and daily learn of the grace of God, and keep on thy armour, the light, whereby thou hast conquered many enemies, and overcome divers temptations; and hast known it as an axe laid to the root of the evil tree within; abide thou in it, and keep thy eye fixed upon him that heweth therewith, that thou mayest know its work thoroughly effected, viz., *the very root of the evil tree cut up;* not only its branches lopped off, and the root struck at, but root and branch destroyed; and the heavenly plant to grow and increase into a tree of righteousness instead thereof within thyself, that thou mayest sit under its shadow with safety, and eat of the fruit thereof with delight.

Now, though thou art a believer in the light, and a learner of the grace, and art travelling right on in the same, towards a full enjoyment thereof, know this, that thou wilt meet with many trials, exercises, and temptations in the way, some to turn thee out of it, and others to cause thee to sit down short, and take up a rest by the way, and glory in thy former experiences, openings, sights, and revelations, and power over devils, which thou hast been endued withal; so, if the old serpent cannot prevail in the one, he may in the other; envying thy happiness, he will try all means against thee, to beguile thee, as he did *Eve*, tempt and allure thee out of a heavenly estate, he will hardly beset thee within and without; and when thou appearest before God, to worship him, he will appear also with lies and accusations against

thee: now, keep thou in the light wherewith thou art enlightened, and in which thou hast believed, and lean thou upon and trust in the grace of God, which is sufficient and present with thee, and ready and able to save and deliver thee, when his allurements and buffetings attend thee.

And this light within, in which thou hast believed, as thou walkest in it, will show thee the nature and tendency of the bait, though covered with golden pretences, and the very hook that is covered therewith: so as thou waitest and abidest in this light, in vain is the snare laid in thy sight, in vain are all his subtle devices against thee, in vain are all his variable appearances in order to deceive and destroy thee, whether he appears as a subtle serpent, or as a satan to accuse, as he did *Job*, before God, or as a dragon, or roaring lion to devour, or as an anti-christ; or on the contrary, whether he appear as an angel of light, with two horns, like a lamb, and in sheep's clothing: and further, though he appears in, and assumeth the form of godliness, and preaches and confesses Christ in his spiritual appearance within, in words, and talks of and professeth the light within, and the motion of the Spirit, and a learning of the Spirit, and a ceasing from man, and a learning of the anointing, light and grace within, and get into the throne and temple of God, and sit there as God; I say, in vain are all his variable appearances, wiles, and works, formings, and transformings; as thy eye is kept single, thy whole body will be full of light; and thou wilt be able to say, as some of old did, *we are not ignorant of his devices:* and thou wilt try and discern spirits; and that ear will be open that tries words as the mouth tastes meat, and judgeth the divers sounds and voices, and seeth to the inside, root, ground, and foundation of things that do appear, and give them names according to their nature, and judgeth righteously concerning them, and not according to appearance only, whether within thyself or without: as in this wisdom and discerning thou abidest, thou wilt travel safely on, from faith to faith, from knowledge to knowledge, from one degree of grace and glory unto another, till thou comest to be fully gathered from the east, west, north, and south, and sittest down with *Abraham, Isaac, and Jacob*, in the kingdom of God; and also knowest the son surrender the kingdom to the Father, and God become all in all; then shalt thou know as thou art known, and see as thou art seen; and death shall be swallowed up in victory, mortality of immortality; and there shall be no more sea, death, nor sorrow, crying, nor pain, former things being past away, and all things made new; this estate *John* saw in his divine and heavenly *revelation;* and thou abiding in the light, and walking in the Spirit, wilt not only see, but enjoy the same: read Rev. xxi. and

xxii., and the Lord give thee understanding more and more, and increase thy joy in believing; and strengthen thy faith and hope, that they may be as a trusty shield of defence, and as an anchor sure and steadfast, to preserve thee from all assaults, and from splitting upon a rock or sands, till thou arrivest at the haven of eternal rest, and lie down in the valley, where thy bread, yea thy daily bread, from the table of the Lord, will be sure, and thy water fail not, where none can make thee afraid, where no enemy can prevail, where no danger of making shipwreck of faith and a good conscience is, where no destroyer is, where all tears, and the cause of them, are wiped away, where faith and hope hath an end, and where the heavenly city is, whose gates stand always open, and yet no unclean thing can enter: as thou perseverest in the light, and obeyest and followest him that hath called thee out of *Egypt*, and translated thee from the gross darkness thereof, thou wilt thereby be led to inherit and possess these things; for, *It is he that endureth to the end that shall be saved.*

Now, tender friend, as thou walkest in thy way, the light within, the Spirit and grace of God within, which teacheth not only to deny ungodliness and worldly lusts, but also to live soberly, righteously, and godlily in this present world, thou art safe. But I do advise thee notwithstanding, to take great heed, and watch diligently against the enemy of thy happiness in all his appearances, and especially when he appears under the form of truth itself, with the words of it in his mouth, and with the very likeness of it; for I have seen him there, and he has beguiled and betrayed many thereby in this age, even since we were a people; and he effected it by drawing the mind from being staid upon God, waiting low in his light, to wonder after and desire something else, which he made appear lovely to behold; the attaining of which, he persuaded them, would better their condition, and increase their glory: so, in hope, many, after they have been presented as a chaste virgin to Christ, have again been subjected unto vanity, in this age, as mankind was in the beginning; and have lost a present good estate by believing the lies of the serpent, who told them, *they should enjoy a better:* some he hath drawn out on this wise, and by other of his wiles, to that degree of *apostacy* and *degeneration*, that they are become like trees twice dead, and plucked up by the roots, never like to grow in the *garden of God* again, whose *way and end is utter darkness, out of which there is no redemption.*

Now, his other *ways* and *means*, whereby he lies in wait to deceive, are more open and manifest; but his working under the form of truth more secret and mysterious, and more likely to prevail upon the mind of the simple, unless a diligent watch be

kept, than when he appears as he is: by this means I have known him not only get into the temple of God, and sit there, but to be worshipped as God, and exalted above all that is called God, or that is worshipped besides him. Now, he never got into the temple, nor sat there, nor was worshipped under the name of a devil, satan, or prince of darkness, now, nor in any age; but mysteriously wrought himself in under a disguise, clothing himself like an angel of light, that desired and endeavoured the good of mankind; by this means he came and comes to be obeyed and worshipped, not as he is, but as he appears to be. Now, this temple, where he sits, and where he is worshipped, is the heart and mind of mankind in the degenerate state: and that which doth reveal him with this mystery of iniquity, is the light and Spirit of God, in which thou hast believed, working and operating in the same place, and *consuming him with the spirit of his mouth*, and *destroying him with the brightness of his coming:* but this thou knowest not effected so soon as thou believest; it is a work wrought by degrees; thy safety and duty is, *to wait with patience for the coming of the Lord in that light and grace which fits and prepares his way, and teacheth thee how to join with him when he appears, and to help the Lord against the mighty, and to meet him in the way of his judgments, by which* Sion *is redeemed:* and so, as thou here waitest, thou wilt discern him when he appears from all the appearances of thy enemy, and be made willing in this day of his power to yield up thy heart, mind, and strength unto him, and to serve him, love, fear, and obey him; this is required on thy part: so wilt thou know him to appear unto thee as a morning without clouds, and in his light thou wilt see more light, and know it shine more and more unto a perfect day, till by the brightness thereof the whole mystery of iniquity be discovered, and the man of sin destroyed, and thy temple cleansed from all that doth defile, and the mystery of godliness displayed therein, and truth and righteousness sit upon the throne, and reign, where sin and unrighteousness did reign, even in thy heart, will, and conscience; then will thy earth rejoice, and thy heavens rain down fatness, and everlasting peace will be in thy dwellings.

The which that thou mayest attain unto, hold fast that thou hast; let none take thy crown: whereunto thou hast attained, therein walk, pressing forwards to the end of thy race, where the crown of life is laid up; and take heed of thy own thoughts and imaginations, conceivings, and consultations, and of that *will* that works not the righteousness of God; these of thy own house will prove thy greatest enemies, if thou walkest not in the light which discovers them, and takes up the cross that crucifieth them, and

is able to bring every high thought and imagination into the obedience of Christ: and while this is bringing to pass, abide in the patience, bearing the cross of Christ, which is the power of God; and keep thy eye fixed on the same, and look not downward to the earth, nor at the smoke that ascends out of the bottomless pit, and darkens the air, nor at the dragon that makes war in heaven; but join thou with *Michael* the Prince, and follow the lamb, which rides on conquering and to conquer: so shalt thou overcome, and sit down with him on his throne, as he sate down with his Father on his throne, and know thy enemies made thy footstool.

And that thou mayest not fail hereof, watch also against the dead spirit of formality; see that thy form of godliness is accompanied and seasoned with life, virtue, and power; for though godliness is not manifested without a form, yet there may be a form without the power; this spirit of formality captivated some in former ages, and led them *to deny the power; from such they were to turn away* then, and so art thou now; for if this spirit of formality prevails, though a *form of godliness be retained, as a form of sound words; plainness and decency in apparel; superfluity of meats and drinks laid aside; respecting men's persons, and worshipping them with cap and knee avoided; truth and light within professed in words; meetings and assembling often frequented; the sound of truth as a lovely song*, &c., yet if thy heart be gone astray; if thou feelest not life to lead thee; if thou takest not up the daily cross to thy will, thoughts, affections, lusts, and passions, and by the same mortify them; thou mayest be a mere formalist, and thy observing and abiding in thy form may become as abominable in the sight of the Lord now, as it was of old among his once peculiar people, the *Jews*, when he sent his prophet *Isaiah* to cry against them, though they kept and observed the *multitude of offerings and sacrifices, feasts and fasts, new moons and sabbath days, solemn meetings and assemblings before the Lord*, which was the very form of worship he once commanded; but the spirit of dead formality being got into their hearts, corrupted them: *so that he that killed an ox, was as he that slew a man; he that sacrificed a lamb, as he that cut off a dog's neck; he that offered oblations, as if he offered swine's blood; he that burnt incense, as if he blessed an idol.* The reason of all this was not because these things were evil in themselves, but because the call of the Lord was not answered, and because when he spake they did not hear, but did evil before his eyes, and chose that in which he delighted not, yet observed and performed the outward part of worship, and sate before the Lord as his people, and loved and delighted to hear the words of the Lord by

the mouth of his prophet, but not to do them : read Isaiah lxvi. 3, and Ezekiel xxxiii. 30, 31, 32.

Now, dear friend, let this sore evil never come near thy dwelling. In thy holy form of godliness, which thou hast been led unto by the power, keep in the sense and feeling of the same. In thy form of sound words, keep in the fear of God and tenderness of conscience, wherein thou wert at first constrained to speak them, even in the cross to self, which took great offence thereat; yet in tenderness, love, and fear to God, against this will, and the pride and haughty spirit of this world, wert thou moved to speak them : likewise thy holy form, in *not respecting men's persons, or having them in admiration because of advantage, nor honouring them in bowing with cap and knee ; nor giving flattering titles to men:* this the Spirit of the Lord led to in the beginning; keep in the same, and his presence and power will uphold thee in the same, and also lead thee to honour all men in the Lord, and to be *subject to every ordinance of man for the Lord's sake*, and truly to honour thy parents, and rise up before thy elders, and give them double honour, and to be courteous and kindly affectionate unto all: this will the Spirit of the Lord lead thee to, being the nature of *Christianity ;* as thou walkest and abidest therein, thou wilt be like thy Heavenly Father.

And thy form of *plainness of apparel*, and thy avoiding of *superfluity in meats and drinks*, &c. keep thou with that Holy Spirit that led thee thereto, and let not the sense thereof depart from thee ; so shalt thou feel the power thereof accompanying of thee, and working in thee to remove that root and ground from whence all superfluity of naughtiness did arise, and wholly mortify that Spirit that delighted in these things.

And in thy manner of *attending meetings*, always have thy mind exercised in that love and life, virtue and power of the Lord, by which he touched thy heart, and met with thee therein in the beginning; so shalt thou enjoy more and more of his presence, and increase in wisdom, life, and strength, and all the virtues of the Holy Spirit : and though thou hast received an unction from the Holy One, which is able to teach thee all things necessary to thy salvation ; yet this will not lead thee to forsake the assembling of thyself with the Lord's people, according to their wonted manner, nor to forsake the flocks of the companions, nor the footsteps thereof; but to travel on in the same, till thou comest to know where they lie down at noon, solacing themselves in the green pastures of life, and there to lie down with them, where none can make thee afraid, and where no destroyer is, where the Spirit of dead formality hath no place : here thy form of godliness will be accompanied with power, and this evil will never overtake thee,

as it hath some in our age, who are convinced by the truth, and love the sound thereof, yet come to our meetings, and frequent our assemblies formally and customarily, even as too many people go to hear the *common service*, or *studied sermons;* but *receive not the ingrafted word, which is able to save their souls:* so, though they hear many heavenly testimonies and exhortations, they receive and obey them not; neither do they grow and increase in their inward man, from one degree of grace, knowledge and virtue unto another.

The spirit of dead formality hath also assumed the form of *sound words*, and *plainness of apparel*, and under this form and disguise hath brought forth and effected much evil, deceived many, and laid a stumbling before others, and brought an evil report upon the truth, and those that live in it. And this evil spirit of deceit, hypocrisy, and formality, hath wrought more mischief against the truth, and the holy profession of it, manifest within, even under this form, than all open opposition and persecution could ever effect. This is now, and hath been in former ages, the way and work of the spirit of deceit, when he cannot prevail by direct opposition and persecution, then will he get the words and profession of truth, and appear and work under the form thereof; and by the *evil fruits* he brings forth under this disguise, he occasions many, who are waiting for the consolation of *Israel*, and strictly observing the conversation of the children thereof, to lose their expectation, and to sit down and conclude, *These people are but as others, and their way is but as other ways; and they fail in their profession of holiness*, &c., *as others do; we see evil amongst them, as amongst others, even under their very form.* This hath occasioned many to take up their rest in a *latitudinarian spirit;* or to be ready to say, *All men are liars, and religion a cheat.* And some run into *Atheism* itself. But greater woe and misery will be the portion of those who entertain and join with this spirit of deceit and hypocrisy, and thereby occasion many to stumble, go backwards, and fall, and speak evil of the way of truth, which is peaceable, pleasant, and pure, not only in itself, but also to all those that love, obey, and become children of it. But as for those that once knew the way of the Lord, and afterwards gave way to the spirit of evil, deceit, hypocrisy and formality; or that took up the form of godliness to deceive, as in former ages, so now; such are more abominable in the sight of the Lord, and more to be testified against than the very *heathen* or profane unbelievers. False brethren are most perilous, and hypocrites most odious in the sight of God and all good men; and the guilt of souls lies at their door, because of their ungodly practices and evil doings under the form, show, and profession of

godliness; such, like unsavoury salt, are good for nothing, but to be trod under foot of men, judged and condemned by God's witness within themselves, and without by others; and the gnawing worm takes hold of them, and the unquenchable fire is kindled in their bowels, and an earnest of eternal vengeance they receive, as a *just recompense of reward*, and like fallen angels, *are reserved in chains to the judgment of the great day.*

For my Faith and Belief is, *That if all that ever took up the form and profession of the Truth, Light, Grace, and Spiritual Manifestation thereof within, had stood firm in the same, and watched against, ruled over, and kept out the spirit of enmity, ungodliness, deceit, and dead formality; and by the heavenly gift and power, with which they were endued, had judged the serpent in all his appearances, formings and transformings, and walked uprightly in the same, the eye of the nation had been towards us; and* Yea *and* Nay *had been of great authority in this nation of* England *before this day; and truth in the inward parts, the law of the Spirit, the rule of life and manners* within, *honourable, and of high esteem in the hearts and minds of thousands, more than now it is.* Offences have come, and may come; but woe to them by whom they come.

So my tender friend, who hast not had thy spiritual senses thoroughly exercised, nor are yet acquainted with all the wiles and devices of the enemy, for whose sake I chiefly write this *Espistle;* this one thing I would have thee settle in thy mind, and fully understand, that the spirit of Satan working under the form of godliness, is that which *hath been, is,* and *will be* the greatest *waster, destroyer,* and *opposer of the power thereof;* therefore watch thou against him in this appearance, not only in others, but in thyself, so wilt thou frustrate his design, and be able to keep thyself, as some of old did, *that the evil one touch thee not.*

At the gate of dead formality, and under the form of godliness, the destroying spirit of apostacy entered in the primitive times, and soon eclipsed the Light of the glorious Gospel; and the old adversary effected that by turning Professor of Christianity, *which he could not bring to pass by bloody persecutions and open opposition.*

W. Shewen.

William Irwin, Printer, 24, Deansgate, Manchester.

BOOKS, PAMPHLETS, ETC.,

Illustrating the Christian Principles, Practices, and Discipline, of the Society of Friends,

PRINTED AND SOLD BY

WILLIAM IRWIN, 24, DEANSGATE, MANCHESTER.

Biographical Sketches and Anecdotes of Members of the Society of Friends. Reduced from 6/- to 3/- per copy, post free; 20 copies, 2/3 each; 50 copies, 2/- each; 100 copies, 1/9 each.

A new Edition of **A Guide to True Peace**, cloth lettered. Price 8d. per copy, or 50/- per hundred.

A few copies of W. I.'s 13th Edition of **Barclay's Apology** can be supplied from the stock of Subscribers. Price according to quantity. See Prospectus of 1869.

An Examination of the Methods of Performing Public Worship, pursued by various Christian Professors; and the ordination of their Ministers considered: with an Enquiry into the Christian's Ultimate Appeal of Faith and Manners. By WM. Jas. Le Tall. Price 1s. 6d.

A Catechism, wherein the Christian Principles and Doctrines of the Society of Friends are set forth in the form of Question and Answer: every Answer being given in the express words of Scripture. By Robt. Barclay. Price 6d. each, 33/- per 100.

A Sermon preached by the late Joseph John Gurney, at Friends' Meeting House, Arch Street, Philadelphia. Price 2d. each, 12/6 per 100.

The Original and Present State of Man, briefly considered; wherein is shown, the Nature of his Fall, and the Necessity, Means, and Manner of his Restoration, through the sacrifice of Christ, and the Sensible Operation of that Divine Principle of Grace and Truth, held forth to the World by the People called Quakers. To which are added, some Remarks on the arguments of Sam. Newton, of Norwich. By Joseph Phipps. Price in Neat Printed Cover, 1/1 Post Free.

The Doctrine of Baptisms, reduced from its ancient and modern corruptions and restored to its primitive soundness and integrity. By WM. DELL. Price 2d.

A Summary Account of an Extraordinary Visit to this Metropolis [London], in the year 1753, by the Ministry of Ann Mercy Bell. By J.P. [Joseph Phipps] Price 2d.

A Brief Testimony to the Great Duty of Prayer: showing the Nature and Benefit thereof. To which are added, many Eminent and Select Instances of God's Answer to Prayer: collected out of the Record of Holy Scriptures. By JOHN TOMKINS, one of the people called Quakers. With a Postscript, by John Field. Price 6d.

Salvation by Christ Alone.—A Sermon Preached at the Quakers' Meeting House in Gracechurch Street, London, 8th Mo. 12th, 1694. By William Penn. Price 1d.

Priesthood and Clergy Unknown to Christianity; or the Church a Community of Co-equal Brethren. By George Bush, late Professor of Hebrew and Oriental Literature in New York City University. Third Edition Complete. Crown 8vo., Price 1s.

A Treatise on Christian Discipline. By Robt. Barclay. Price 6d.

Evans' Exposition of the Faith of Friends in the Fundamental Doctrines of the Christian Religion. Crown 8vo., Cloth Lettered, Price 2/6.

Historical Notes on Tithes. Price 2/- per hundred.

Barclay Vindicated.—A Review of Robert Charleton's "Thoughts on Barclay's Apology," By William L. Bellows. Price 3d.

Complete Memoir of John Roberts. Price 2d.

The Word Spoken and Word the Written; their Relative Place and Value. Price 2s. per hundred.

A Description of the Qualifications necessary to a Gospel Minister, containing Advice to Ministers and Elders. By Samuel Bownas. To which is added AN APPENDIX, consisting of the Minutes, Advices, Queries, &c., relating to the conduct of Ministers and Elders, issued by the London Yearly Meeting of Friends. Price 6d.

A Letter on Birth-Membership. By the late John Faulder. Price 15/- per hundred.

A Reply to Wm. Tallack's Geo. Fox and the Baptists. By WM. Irwin. Price 1d.

On Christian Worship, being the Eleventh Proposition of "Barclay's Apology,"—taken from Wm. Irwin's New Edition of the Apology. Crown 8vo., 44 pages. Price 2d.

On the Practical Importance of Faith in the Deity of Christ. Crown 8vo. Price 2d.

The Belief of the Early Friends on Church-Membership. Price 12/- per thousand.

A Memoir of Robert Barclay, the Author of the "Apology for the True Christian Divinity," with some Account of his Father, Colonel David Barclay, &c. Price 4d.

R. M. Beverley on Birth-Membership in the Society of Friends. A Neat Card, Price 1d.

The General Index to William Irwin's New Edition of "Barclay's Apology." Price 1d.

Memoir of Thomas Fell, with View of Interior of Swarthmore Hall. By Thomas Mounsey. Price 4d.

Letter of J. G. Whittier to the Friends' Review, 1/- per hundred.

A Quaker Poet on Quakerism, Price 8/6 per thousand.

Robert Barclay on Dress. 2/0 per hundred.

An Address to the Members of the Society of Friends on its Testimony to the Simplicity and Spirituality of Christian Worship, and against Hierarchical Claims, especially Tithes and Tithe-Rent Charge, from the Yearly Meeting, 1851. Price 4/- per hundred.

Birth-right Membership Unscriptural: its existence in the Society of Friends the chief cause of Schism and Mal-administration of the Discipline. 15/- per thousand.

Salvation by Christ, and its Universality. Silent Waiting, Silent Teaching, and Silent Worship. By Thomas Story. Price 6d.

Little Will, in verse. Price 3/- per hundred.

George Fox his Testimony concerning Robt. Barclay. Price 10/- per thousand.

A Letter on Gospel Ministry. Price 2/- per hundred.

A considerable Discount allowed on large Orders.

UNIVERSITY OF ILLINOIS-URBANA
3 0112 077828470